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# The CHRISTIAN CENTURY

## *A Journal of Religion*

Wet Polls—Another Racket
An Editorial

Hull House After 40 Years
By Frank L. Hayes

Religion at the World's Fair
An Editorial

The May Survey of Books
Reviewing 26 New Volumes

Fifteen Cents a Copy — May 7, 1930 — Four Dollars a Year

# The CHRISTIAN CENTURY

May 7, 1930

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## Contents


Editorial
- Editorial Paragraphs ..... 579
- Wet Polls—Another Racket ..... 581
- Religion at the World's Fair ..... 583

Safed the Sage: The Hero ..... 586

Verse: Dereliction, by Edward Shillito ..... 586

Contributed Articles
- Should Churches Have Pastors? by Frank Fitt ... 587
- Hull House After Forty Years, by Frank L. Hayes ..... 589

April Survey of Books
- Finding the Human in Humanity, by Lewis Worthington Smith ..... 592
- Victorian Religion, by Winfred Ernest Garrison .. 592
- Ten Years of Peace, by John F. C. Green ..... 593
- The Art of Preaching, by Hobart D. McKeehan .. 593
- An African Apostle, by Miriam M. Jones ..... 594
- The Essence and Form of Christianity, by Selby Vernon McCasland ..... 594
- Where Charlie Chaplin Got His Stuff, by W. E. Garrison ..... 595
- Humanism Hard Hit, by Frederick D. Kershner . 596
- Adventures in the Dictionary, by B. S. Gowen .... 597
- Books in Brief ..... 597
- Briefer Still ..... 599

News of the Christian World
- British Table Talk ..... 600
- Special Correspondence from Japan ..... 602
- Special Correspondence from Chicago ..... 603
- Putting Religion Into Religious Education ..... 604
- Special Correspondence from Pittsburgh ..... 605


## The Office Notebook

The rapidity with which knowledge is increasing is a continual astonishment. Here is Harpers advertising (see last week's issue) a book on "What Is Hell? by 12 Authorities." We notice, however, on looking at the table of contents, that the authorities are all Englishmen.

Are missionaries all long-winded? Probably not. But it is a fact that we seldom receive a letter from a missionary in this office that doesn't run to more than ordinary length. Perhaps this is a result of trying to get their money's worth from the expensive postage.

What are the thoughtful reading? Well, the six best sellers in the Christian Century Book Service last week were Versteeg's "Perpetuating Pentecost," Durant's "Story of Philosophy" (dollar edition), Bundy's "Passion Week," Wells' "Outline of History" (also selling for a dollar now), Tittle's "The Foolishness of Preaching," and Jones's "Christ of Every Road."

A pastor in Liberty, Mo., has settled this matter of the origin of churches. He charted the whole business, and printed it in his church bulletin. But the information is too important to confine to Missouri, so we pass it on here:

| Church | Founder | Date | Age in 1930 |
|---|---|---|---|
| Catholic | Gregory I | A. D. 590 | 1340 |
| Lutheran | Martin Luther | 1520 | 410 |
| Episcopalian | Henry VIII | 1534 | 396 |
| Presbyterian | John Calvin | 1536 | 394 |
| Congregational | Robert Brown | 1580 | 350 |
| Methodist | John Wesley | 1740 | 190 |
| Campbellite | Alex. Campbell | 1827 | 103 |
| Mormon | Joseph Smith | 1830 | 100 |
| Christian Science | Mary Eddy | 1884 | 46 |
| Baptist | Jesus Christ | Mk. 3:13-19; Matt. 16-18 | |

If we didn't know that he wouldn't do such a thing, we might suspect Dr. John Ray Ewers of resorting to a bit of delicate irony in his letter from Pittsburgh. For, after telling how the Mellons are to build the biggest or most expensive or something-or-other sort of cathedral in America, Dr. Ewers asks, "Is it not quite significant that these shrewd business men are willing and glad to spend their money in the erection of a Christian church?" Yes, is it not?

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# EDITORIAL

ON APRIL 23 The Christian Century proposed that the government give or sell a portion of the surplus wheat now owned by the farm board to the starving in northern China. The proposal has been echoed in many quarters, and has come before congress officially. A resolution introduced by Senator William H. McMaster of South Dakota will, if passed, authorize the farm board to expend 25 million dollars for the purchase, transportation and distribution of wheat among the starving Chinese. This expenditure would be on the basis of a ten-year loan, and under terms approved by the farm board. Certain newspaper comment dwells on the interest which wheat growing states like South Dakota have in getting rid of the present wheat surplus, and pushing the price up from last week's record low. Admitting that such a course as Senator McMaster proposes would have good economic reasons behind it, is that any reason for hesitating to offer this help? These Chinese—all, by the way, wheat and not rice eaters—are dying by the millions. The American government is anxious to get rid of the wheat surplus which it has on its hands. We trust that readers of The Christian Century will support, in immediate messages to their senators, the passage of Senator McMaster's resolution.

## Send the Wheat To China!

## The Indian Cloud Grows Darker

GUARDED official communiques from the India office of the British government show that affairs in India are increasing in peril. According to this statement, recent disturbances at Peshawar were aggravated by what is called the "unsatisfactory conduct" of two platoons of Indian soldiers. These platoons were from the 2nd and 18th Royal Garhwal Rifles—regiments with such a distinguished war record that they were awarded regimental Victoria crosses. They are recruited from the border section. Peshawar, the city in which their "unsatisfactory conduct" took place, is the key to the northwest frontier, with the Afghan passes only a short distance away. In other words, the situation in India now contains not only the non-violent civil disobedience of the Gandhi campaign in central and southern India, but the beginnings of trouble, including troop mutiny, among the warlike tribesmen of the north. A more disquieting situation, from the standpoint of the British administrator, it would be impossible to imagine. The Gandhi campaign is daily increasing in scope and in strength. The action of Mr. V. J. Patel, the veteran nationalist, in resigning the presidency of the lower chamber of the legislative assembly in order to take his place openly in the movement, has had its effect in further arousing the public. So far, the campaign has been remarkably successful in refraining from violence, although there have been minor outbursts in various centers. But as the disobedience movement undertakes more difficult objectives, and as the tensity grows, the chances for a major outbreak, such as would definitely shatter the program of non-violence, increase. Tragedy lurks everywhere in India at this hour. And this tragedy, if it comes, may have terrible consequences for all the rest of the world.

## A Beginning on Unemployment

AFTER an incredibly long delay, the government is finally beginning to take action dealing with unemployment. Two of the bills introduced by Senator Wagner of New York have been passed by the senate; the third is likely to be passed promptly. But why has there been such a delay? These bills have been before the senate for more than a year. They are so obviously wise that, in the case of the two already acted on, when the showdown came there was not an adverse vote. One of these seeks to create a 150 million dollar reserve fund to be spent on public works in periods of depression, and the other provides for the gathering of accurate statistics as to the extent of unemployment. President Hoover has ap-

proved both proposals, the first in a message to congress and the second as long as seven years ago when, as chairman of the committee on unemployment, he pointed out the remissness of a government that knows how many pigs there are within its borders, but not how many men out of work. The bill still to be voted on will provide federal employment agencies. Delay on the part of congress has been caused by elements which frequently operate to block legislation. In periods when seasonal conditions have taken the keen edge off the situation, congress has busied itself with matters that seemed more pressing. Moreover, there has been political reluctance to pass bills that would reflect credit upon a democratic senator. And hand in hand with this has gone reluctance to pass bills that, by indirection, throw grime on the lustre of that prosperity which is the principal stock in trade of the republicans. It is to be trusted that, with the return of warm weather and seasonal employment, which will cut down the bread lines of the past winter, these elements will not again be able to frustrate the enactment of the Wagner bills.

## Two Ministers Perform Marriage Services

FROM Los Angeles come news reports, with photographic corroboration, of a wedding held in a swimming pool. The minister donned a diver's helmet, descended with the bridal pair beneath the surface of the water, performed the ceremony, and reaped his reward of publicity. From New York comes word of the pre-nuptial pledge which Dr. W. Russell Bowie, rector of famous old Grace Episcopal church, will require all persons to take who seek to be married in his parish after May 1. The terms deserve reading:

> In requesting to be married according to the rites of the Christian church as set forth in the Book of Common Prayer, we express our purpose to enter into a lifelong union of mutual faithfulness and devotion;
>
> We recognize that marriage can be permanently happy and enriching only through the cultivation of those qualities of self-control, forbearance and unselfish love which religious ideals can help to create;
>
> And, therefore, for our own sakes and for the sake of the home which we hope to establish, we will seek to associate ourselves for worship and fellowship with some Christian church in the community where we reside.

At a time when the churches generally are discussing the social and religious implications of the mounting divorce statistics, the different attitude of these two ministers, one on the Atlantic and one on the Pacific coast, is worth pondering. Certainly Dr. Bowie's pledge, even if kept, is not enough to protect all the marriages which occur in his parish against disaster. But it is equally certain that one important cause of much marital shipwreck is the levity with which marriage is undertaken. Resolutions of church assemblies and regulations for procedure in the remarriage of divorced persons will have little influence on this. The attitude of officiating clergymen can have an important weight. Whether he realized it or not, t swimming-pool clergyman in Los Angeles was doi what he could to make marriage a joke. Dr. Bow is trying to keep it a sacrament.

## Movie Profits and Poisoned Pictures

SOME of the motion picture exhibitors to who our subscribers have complained about the cha acter of movie programs have replied that good pi tures like "Disraeli" are less profitable than pictur saturated with crime and sex appeal. Therefore, s the exhibitors, you can't blame us if we want mo like "The Party Girl" and "The Cockeyed World and fewer like "Disraeli." It is an old argume and illustrates once more the fact that the motio picture industry is eagle-eyed for profit but blind its social responsibilities. What would the sam exhibitors say to the boarding house keeper who co tended that she found a regular boarding house le profitable than a disorderly house and therefore cho to run the latter? Or to a grocer who thought hi self justified in selling adulterated food because h could make more profit than from the pure kind? O to the druggist who gave over his business to sellin dope because he found more gain in it? Or to th building contractor who used shoddy material in co struction because there was more money in it fo him? The answer is obvious. The exhibitors mus be made to understand that there are some principle which a decent public hold to be more important tha the desire of the exhibitors to make a profit. Th movie industry must be taught that it must retain th confidence and good will of the better elements o the community if it expects to continue to do busi ness. A grocer who sells our children poisoned cand may make more immediate profit—but sooner o later the wrath of an outraged public will descen upon his head. Public opinion must deal in the sam way with those exhibitors who insist upon showin poisoned pictures. These men will do well to be con tent with smaller profits and more enduring one than quick money at the expense of our children' characters.

## Convention Time Returns

THREE of the major denominations hold thei national gatherings this month. One of these the convention of the southern Baptists, is merel the association together of representatives of inde pendent local churches. Except as these representa tives act to order the affairs of the various board and committees they bring into being, the body ha no authority over the communion as a whole. Bu it is safe to predict that, in dealing with the questio of education, which has become a burning issue i the denomination in recent years, the southern Bap tist convention will actually affect its constituen

churches as directly and powerfully as though the church were organized on the most tightly knit connectional basis. The southern Methodists hold their quadrennial general conference in Texas. As was the case four years ago, the principal issue appears to be over the election of new bishops. Shall any be elected? At the last general conference the answer was in the negative. The answer this time may be complicated by a debate as to what to do with Bishop Cannon. The bishop is not popular with many elements in his church, and for many—and some of them mutually contradictory—reasons. It is possible that debate over his future may overshadow almost everything else in the session. As for the Presbyterians, the proposal to admit women to the ministry seems most likely to take the center of the stage. Woman's advance to a position of equality with man has been almost as slow in the Presbyterian church as in the Episcopal. The chances are that this year's general assembly will vote against women in the ministry. But the sentiment in favor of that proposal is growing every year, and it will be strong enough to make the fight a real one. The Christian Century will be represented at all these gatherings by regular staff correspondents.

## Wisconsin Abandons Experiment But Still Experiments

THE interesting educational experiment inaugurated five years ago by Professor Meiklejohn at the University of Wisconsin seems to have blown up. It will be recalled that the gist of the scheme was to give to a group of undergraduates, largely freed from the routine of lectures and classes, an opportunity to read and discuss and an incentive to think, in the hope of developing in them a capacity for critical judgment while leading them also to acquire a body of knowledge which would orient them in the modern world. The freshman year was to be devoted to the intensive study of a pre-scientific period, and the sophomore year to a period in our modern scientific and industrial age. The reason given for the abandonment of the plan is not that it has been proved to be an inadequate educational program but—"internal friction." It is not easy for a radically new method to get a fair trial even in such a free atmosphere as that of the University of Wisconsin. But that the plan has not wholly failed is indicated by the almost simultaneous announcement that a committee of the faculty has recommended that the curriculum of the entire undergraduate department be reconstructed along lines embodying the spirit, though not the details, of the Meiklejohn system. In brief, the idea is to make it easier for students to get in, but harder to stay in, and to give to those who are capable of using it more independence of action while they are in. Graduation is to be conditioned not upon the accumulation of "credits," but upon a general examination which is designed to reveal what sort of mind the student has at the end of his course. This experiment will be watched, by all who are interested in progressive education, with no less attention than was the former project which, probably undeservedly, went on the rocks of internal opposition.

# Wet Polls—Another Racket

EVIDENCE accumulates that the so-called wet-and-dry polls are not so much legitimate efforts to discover and reveal the currents of popular opinion with reference to the prohibition question as journalistic rackets for the promotion of subscription campaigns by the exploitation of public interest in the issue. It is not necessary to impugn the good faith of the enterprising publishers who have been pushing these polls. It is quite possible that they may believe that they can do the country a real service by exhibiting its true state of mind on the subject of prohibition, while simultaneously the aroused country does them a service by subscribing in increased numbers to their journals. This combination of service and profit is seductive and plausible. But it is not sound. The publishers' books alone can tell how successful it is as a circulation stunt, but its value as a public service, already near the vanishing point, is quite obliterated by the obvious fact that the union of the two motives is, in this case, a mesalliance.

To represent the country as seething with indignation over the horrors of prohibition, and with excitement over the imminent prospect of the repeal of the present law, is to create fictitious news with a degree of circulation appeal proportionate to the vividness of the picture. This, of course, is the essence of yellow journalism. The average reader is not in a position to check its accuracy. The wet press has for years been making the most of every incident that could, by the utmost ingenuity, be made to support a sensational headline, and has thus built up the current opinion that the whole country is on the verge of revolt against "Volsteadism." It may be, for a time, profitable journalistic policy first to create and then to exploit a popular expectation that something stupendous is just about to happen, but it is no public service unless there is reliable evidence that something *is* about to happen. Generally speaking, the degree of dissatisfaction with the existing system which undoubtedly actually exists has been exaggerated out of all proportion to the facts. Whether or not that exaggeration has been consciously motived by the desire to produce an excitement which would be profitable to the publishers who have been responsible for it, such has been the result and it is scarcely possible that astute publishers should not be aware of the connection.

The taking of journalistic polls on a large scale begins, let us charitably assume, with no desire to produce a distorted picture of the national mind, but with a very definite intention to capitalize the excitement which has been generated by the persistent campaigning of the wet press. Left to itself, the public might have supposed that prohibition was no longer a burning issue in the greater part of the country. With a fair and accurate press, we would know that, of course, there were many defects and abuses of enforcement to be corrected, but that the nation was nevertheless making reasonable progress toward learning how to be happy though sober. But since we have been sedulously instructed, by every sensational device at the command of irresponsible journalism, that prohibition has led to a carnival of crime and corruption, that youth is debauched and age besotted as never in the days of the free and unlimited sale of everything to everybody who had the price, and that the country is practically on the verge of crying "To arms! To arms!" against the tyranny, demoralization and hypocrisy of prohibition, why—of course we must have the news from the front. One way of getting it is to take a poll of the whole country, or as much of it as possible. Twenty million postcard ballots, for example, ought to tell a big story. The basic assumption is that there already exists a critical situation about which a big story may be told. The press having already created that basic assumption, the poll merely intensifies and capitalizes it.

If such a poll resulted in the collection of a body of scientifically accurate information, it would not be without justification. Whatever volume of actual sentiment exists in favor of the modification or repeal of the present law, is a fact to be reckoned with, no matter how it was produced. Journalistic and other agencies opposed to prohibition have a right to make all the converts they can, and it is not without importance to know to what degree they have been successful. But it is equally the right of those who believe that the present law ought to be maintained and observed to point out the fact that much of the vague dissatisfaction with it has been generated by exaggerated reports of the degree of active dissatisfaction. John Citizen might be inclined to think, for his own part, that prohibition is a pretty good thing. But being daily informed that millions of the best people are up in arms against it, and that practically nobody favors it except the bootleggers and the Methodist board, he inclines to the opinion that perhaps after all it had better be modified or repealed.

Then comes the poll. And even if it is conducted with perfect fairness, the most it can tell is not how many people are opposed to prohibition, but how many have been persuaded that so many others are opposed to it that it will not work. Here we are on ground where everyone is entitled to make his own estimate, for no reliable statistics can be gathered covering a matter so subtle; but our guess would be that nine out of every ten who vote against the pr ent law in a newspaper poll are not expressing th opposition to prohibition on principle but their i pression—gained from reading the papers—that t opposition is so formidable that enforcement is i possible.

The promoters of the polls must know this as w as we do. It is obvious and elementary. The cha of getting, through such crude methods, an insig into the public mind which will reveal what the co try really thinks about liquor and prohibition, is ab lutely nil. There remains only the publicity and culation value for the paper or papers concern By exploiting the general interest in a fictitious— if not fictitious, at least an artificial—crisis relati to this question of public policy, it is possible to g a great deal of profitable publicity. Newspaper e itors do not usually boost each other's circulati games gratis, and they have become extraordinar canny in recognizing a concealed advertiseme knocking for admission to their news columns. B what are they to do when a paper comes proposing nation-wide poll on a question which they themselv have been shouting themselves hoarse about as t crucial question of the age and one upon which organized and militant minority is imposing its w upon the majority? How can they deny that t piling up of votes of the hitherto inarticulate maj ity is news?

So the poll operates, without necessarily any b faith on the part of its promoters, as a racket capitalize for subscription purposes a pseudo-cri fabricated by the wet press, and to enlist that sa press in a campaign of free advertising. Free b not wholly uncompensated, for the poll itself fee the idea of the impending crisis, and that builds u the body of sensational news upon which the w press fattens. Anti-prohibition journalism and t journalistic poll together constitute one double-actio compensating, self-feeding racket.

One of the most interesting illustrations of the u of wet propaganda as a journalistic racket is the i genious device of Life. A full-page advertisement that enterprising weekly in a metropolitan daily pr claims the fact that "Life is opposed to prohibition and appeals for money to pay for the advertisemen Enough money is forthcoming to pay for that ad a another in which the same statement and the sa appeal are repeated. So an endless chain is start by which the journal achieves the double object broadcasting a series of protests against prohibiti and a series of conspicuous advertisements of Life no expense to itself. Life is a good funny paper, b it has never printed anything funnier than the fa that thrifty opponents of prohibition have fallen f this obvious journalistic promotional scheme.

It is not altogether a matter of personal opini and prejudiced guessing to say that the popular u rising against prohibition is less extensive than th reading of the daily press and a casual glance at th

ures of the most widely advertised newspaper polls ght lead one to suppose. The Literary Digest an- nced that it was sending out twenty million post- rd ballots, stamped and addressed. Only about 700,000 have come back. Where are the other ,000,000? On the face of the returns as published, out 70 per cent of the voters seem to be in favor modification or repeal. The conclusion is hastily wn that 70 per cent of the voters of the whole ntry are in favor of modification or repeal. The nclusion is erroneous, we believe. But let us as- me for the moment that it is correct and see where come out. If the same ratio holds good among sixteen million who received ballots but did not turn them, then there must be about eleven million ts, of varying degrees of humidity, who received llots but did not care enough about the matter to il them. In other words, of the wets who received llots, only about one in five felt strongly enough on subject to mail a postcard of protest when it was eady printed, stamped and addressed for him! he enthusiasm of the modificationists for an uprisg against the present law must be a considerable stance below the boiling point, in spite of all that s been done to stimulate it.

As a matter of fact, that estimate is not quite fair, r there are reasons for believing that the published sults of the poll do not represent an average cross- ction of the country's opinion. Many drys, acting on advice from sources in which they had confi- nce, have refrained from voting. A group which satisfied with the existing law is always less voci- rous in proportion to its numbers than a party of rotest. Women have not had equal representation the poll. It has been pointed out that 48 per cent f the votes reported come from five wet states hav- g only 28 per cent of the country's population, while ve dry states with 13 per cent of the total population rnish only three per cent of the reported votes.

And again—not speaking now particularly of rack- rs—Mr. Henry H. Curran, president of the Asso- iation against the prohibition amendment, testified few days ago before the senate lobby inquiry com- ittee, that his association drew most of its financial pport from seven multimillionaires, five of whom ntributed $5,000 apiece to make up his $25,000 lary. Three of these were members of the Du ont family, and the other two were Mr. John J. askob and Mr. Charles H. Sabin. Again one is oved to suspect that, so far as cash contributions dicate enthusiasm for the cause, the country as a hole is not exactly seething with indignation or ex- loding in revolt against the eighteenth amendment nd its subsidiary legislation.

The Christian Century advised its readers to vote the prohibition poll. In this it differed with many f the official dry leaders. But it is even more obvious ow than it was when we said it six weeks ago that the face of the returns will not prove anything."

What then? Are we left permanently in the dark as to the convictions and desires of the country with reference to prohibition? No more than we are with reference to the tariff, or immigration, or any other matter of public policy. There is one channel through which public opinion expresses itself, in the long run, with far greater accuracy than it can through any straw vote complicated by considerations of journalistic promotion, and that is the congress at Washington. Opponents of prohibition have made much of the alleged intimidation of members of congress by the Anti-saloon league, the Methodist board of temperance and other constituents of the "dry lobby." Such assertions are pure nonsense. These organizations have no bludgeon with which to beat congressmen into submission and no influence by which to force them to vote dry, except just this—*dry votes back home.* Practically every congressman is an actual or prospective candidate for re-election. It is his business to know what his constituents are in favor of. It is charged that the "dry lobby" threatens congressmen with defeat in their next campaigns if they do not vote dry. Perhaps it does. It could not make such threats with any plausibility if the congressmen did not know that the opinions of their constituencies were favorable to the maintenance and enforcement of the law. Every congressman who shows, by his private habits, that he has no personal interest in instituting or maintaining a dry regime, but who still votes dry, is—pathetic figure that he is—giving evidence of his belief that the desires of a majority of his constituents are dry.

Any congressman who wants to take the chance that the Literary Digest poll, or any of the numerous local polls which have been put on by local papers trying to cash in on the same method, is a more accurate index of sentiment in his district than are the other means of information at his disposal, is at liberty to act upon that belief—at his peril. But meanwhile, it is as absurd to suppose that dry votes in congress are produced by the fear of wet constituents as it would be to believe that a high tariff bill could be passed by threatening an appeal to free trade constituents. Journalistic polls may be a matter of curious and speculative interest, but the votes of congress remain the best reflector of the sentiment of the people in regard to prohibition.

# Religion at the World's Fair

CHICAGO is preparing to celebrate the centennial of its beginnings with a great exposition to be called "A Century of Progress." In 1893 there was held here a remarkable demonstration of world achievement in many areas. This was called "The World's Columbian Exposition," and was the celebration of the four hundredth anniversary of the discovery of America. At that time the memorable "white city" was erected on the shore

of Lake Michigan, in order to house and illustrate various human interests, mechanical, commercial, educational and artistic, and to draw the people of the nations into closer and more appreciative fellowship.

In connection with that demonstration of world accomplishments there was projected a series of religious conferences under the title of "The Parliament of Religions." It consisted of a continuous list of programs running through many days, with speakers representing the world's leading religious systems. Other sessions discussed the chief problems of theology, and the application of the principles of morality and religion to the common life. In addition there were denominational sessions in which those interested in particular communions or divisions of the larger body conferred on themes of their own choosing.

The parliament of religions introduced a new era of intelligence and appreciation regarding the basic nature of religion in human life, and the wide variety of its expressions. Naturally it was viewed with suspicion and alarm by those who believed their particular creeds and organizations to be fixed and final, and therefore endangered by contact and comparison. But there were few in the total number who were not impressed by the importance and the broadening influence of the conferences.

The exposition of 1933 will be projected on a much ampler scale than that of 1893. The chief interests of human life in all lands and at all levels will be interpreted. These will include education, art, industry, commerce, social progress and other subjects. A city is to be created on islands along the shore of Lake Michigan, a city far more extensive and beautiful even than the white city of the World's Columbian exposition. This creation ought to claim the attention of the world, as an expression of the best that the mind of man has conceived in architecture and the arts of mechanical and intellectual efficiency.

Of the interests with which the coming exposition should deal, the most important is religion. It is the oldest and most universal of human concerns. It has many expressions, but one motive. The history of the race is fundamentally the story of religion. No people is without it, and the noblest monuments in all the lands are devoted to it. Such an interest ought to have a commanding place in the program.

But it seems clear that the celebration of religion at the new world's fair calls for a distinct departure from the model set by the parliament of religions in 1893. That parliament was projected on the principle of comparing religion with religion. The competitive principle could not be repressed. We have now come to a stage in the study of religion where we see that religions cannot with profit be laid alongside one another and measured over against each other. The fallacy of this procedure is, obviously, that it is provided with no criterion. Each religion is measured in terms of the others. And both the virtu and the faults of each are obscured or distorte The parliament of religions was a kind of show, exhibition, of religions. Each religion, dressed in best, moved up and down the platform not altogeth unlike the figures in a fashion show. The world w invited to take its choice.

It is impossible—and undesirable—to repeat th display at the new world's fair. To say this is not reflect upon the value of the parliament of religio for its own time. That stage had to be passe through, its lessons learned, its limitations felt, b fore a more promising rapprochement could defi itself. The imminence of another world's expositi on a scale suitable to the pride of the more th trebled population of Chicago, makes it imperati that the leaders of religion shall reconceive the mo in which the religions of the world shall now be pr sented. The mind of our time is no longer interest in comparing religion with religion. All great r ligious systems contain elements of virtue and i sight which can be displayed in a manner sufficient plausible to win assent. But such assent leads n where, because it is based upon a purely static pre entation of certain ideas which belong to the religio system as such.

How does a religious system actually function What effects does it produce within the life of th people who accept it? These are the important que tions. And it is quite possible that they may be a swered without reference to those elements which a apologist selects when he undertakes to make a impressive case for his particular faith. Such a apologist draws from the sayings of the founder o from other sacred lore the concepts of piety o morality or destiny which have found classic expre sion there. But the actual religion as a functionin reality may be quite unlike the insights expressed i the noble words of its founders and seers. Certainl this is true of Christianity, whose institutional expre sion in history has had only the faintest resemblanc to the mind of its Founder. A similar discrepanc obtains in other religions. We are therefore no dealing with reality when we lay one religious syste alongside another system. Such a procedure is en tirely academic. Its net effect is always to prov that all religions are good—perhaps one is as goo as another. We thus get what is called tolerance Indeed, the deliberate aim is to produce such toler ance. But tolerance as between religious systems i not a virtue to be greatly prized. It is essentiall negative and it may prove to be ethically enervating

Nor are we measurably advanced by the substitu tion of appreciation for tolerance. On its face thi seems to be a more desirable goal to aim at. The attempt to bridge the chasm between religions by cul tivating reciprocal appreciation through, first, an un derstanding of one another's system, and secondly, sharing of one another's excellencies, each one giving and receiving, marks a wholesome dissatisfaction

with the bare concept of tolerance. But it is still subject to the illusion that by laying one system alongside another system you are dealing with reality. If the competitive method of the parliament of religions was academic, the method of appreciation is sentimental. It registers a more agreeable contact between religious systems, but it provides for no contact of these same systems with the human job which religion is here to do. On the principle of appreciation we might conceivably effect a syncretism of faiths. But what good would it be to humanity? Such a merging of systems might still be as irrelevant to the actual functioning of religion as is the sermon on the mount to the actual functioning of Christianity, or the ascetic principles of Gautama to the actual functioning of Buddhism.

There is only one principle upon which the religions of the world may comparatively make an impression upon the modern mind. That is the principle of actual cooperation in finding the work which religion must do to justify itself in the world, and in collectively doing that work. What is that work? We do not undertake to answer the question here, and for this reason: precisely that question should be, in our judgment, the primary inquiry about which the conference of religions in 1933 concerns itself. The answer to it will not be found by comparing religion with religion, but by a fresh inquiry into the human conditions which a religion ought to produce. What results should we expect of our religions? This is the basic question which the leaders of religions, entering into conference with one another, should ask.

The second question, then, would be: Which of our religions is functioning satisfactorily in respect of these human objectives which we agree our religions ought to help mankind to attain? This again calls for no academic comparison of religion with religion. If there is to be any comparison at all it should be a comparison of great units of humanity with other great units of humanity. Let the religious leaders of the world bring to Chicago in 1933 not the religious systems which they have inherited, but an exhibit of the human goods which their religions have produced. A tree is known by its fruits. A religion must be known and judged not by its doctrinal system, not by quotations from its spiritual geniuses, but by its fruits in human weal or human ill. Let China and Great Britain, Japan and Italy, Russia and the United States, Chile and Turkey and Brazil and Tibet and India—let each cultural unit of humanity be put in evidence by the religion that is dominant within it. Let these constitute the exhibit of religion at the new world's fair. We would then have an objective criterion by which to judge the several faiths, instead of judging each faith in terms of the faith with which it was being compared.

What religion is producing the best human society and the best human beings? That is the question which leaders of all faiths must now confront. No doubt the first impulse will be for each religion to claim that its own type of civilization is best. Certainly that will be the reaction of western Protestantism. But it is none the less likely to be the reaction of the religions of the Orient and of Roman and Eastern Orthodox Christianity. Very well. Let these claims be freely set forth. Nothing could be more wholesome than a comparative analysis of the types of human society which the various religions have produced. It would bring the religions themselves closer together than any direct comparison of religious systems as such. It would result in the erection of a standard under which the virtues and defects of every religion would be exposed. It would disclose whether and in what measure a particular religion may claim credit for the admirable features of its own social order and accept blame for its vices.

Is the superiority claimed for one social order over another due to some virtue in the religion which is dominant within it, or to fortunate circumstances which have no relation to that religion? Does a given religion reflect the characteristics of its social order, or does that social order reflect the ideals of its religion? Questions like these take us at once to the heart of the problem of so-called comparative religion. If each exponent of the faiths represented at Chicago in 1933 comes with the claim that his religion is superior because it has produced a superior type of society, the discussion of these claims will provide the most interesting clash of minds which can be imagined. The effect of such a discussion will be to throw a disillusionizing light upon the character of every religion represented. The results will be astonishing.

It is inevitable that if such claims are put forward, in the open, in the presence of similar claims by other faiths, they will not long stand as *claims*. They are sure to melt away in the atmosphere of any fellowship of truth-seekers. Examining and comparing one another's claims, the truth will surely emerge that all the religions of the world have less to be proud of than to be penitent for. Their claims of virtue will surely be submerged in their common consciousness of misdirection, sloth, self-centeredness, love of power, satisfaction over palliative measures of relief where conditions called for daring social reconstruction, and a hundred other sins of which religions have been historically and institutionally guilty. Whatever may be the result of weighing virtue against virtue, excellence against excellence, good fruits here against other good fruits there, the paramount disclosure of such a study will be that no religion has any right, on the basis of its achievements, to thank God that it is not like other religions; rather will it smite upon its breast and say, God be merciful to me a sinner!

It is precisely such a result that is to be sought for. The long established religious organizations of mankind have fallen into ways of acting and thinking which can no longer be justified by objective standards of human well-being. It is now required that these religions be set free from their age-old self-delusions, that they come out into the light and sub-

ject themselves to examination and judgment in terms of their actual functioning value for humanity. They can be saved only as any human being or human institution can be saved—by penitence and regeneration. Modern intelligence is no less impatient of the proud talk of the superiority of one religious system over another, than of the academic talk about interreligious "tolerance," or the dilettante talk about interreligious "appreciation." What men are interested in is that our religions shall consciously orient themselves in relation to the task which modern intelligence begins dimly to see as the essential business of religion in our human world.

The Chicago exposition should be warned against any attempt to repeat the parliament of religions of forty years ago. Instead of offering a platform upon which the religions of the world may proudly display themselves with all their uncriticized presuppositions of virtue and spiritual idealism, the great fair should offer a platform upon which the highest representatives of these religions may help one another to discover what kind of a world it is the business of religion to create, and then to inquire how far each religion has carried its own social order toward that goal.

The management would do well to provide, in addition to the platform, a plain, old-fashioned Methodist mourner's bench where the leaders of all faiths, convicted of sin, could find forgiveness and a new life.

# A Hero

## A Parable of Safed the Sage

WHENEVER I ride through Johnstown I look out of the car windows and behold the waters of Stony Creek as they course downward to join those of the Conemaugh and act so innocent and virtuous that one might never suspect that they had once run amuck on a wild Whoopee and created a mighty flood. And I always remember the story of the Hero of the Johnstown Flood, and how he did some brave deed or other. But what he did and who he was I have quite forgotten. And that is the way it usually is; the Heroism is remembered and the Hero is forgotten.

But I remember to have heard that the Hero of the Johnstown Flood did not permit all men to forget him; but said of himself, I am the Hero of the Johnstown Flood; and that he went to Heaven, and stopped the first Angel he met, who was an Aged One, with a long, white Beard, and related unto him the Story of his Heroism. And after that they had parted, the Hero of the Johnstown Flood spake unto another Angel, saying, That old duffer paid little attention to the tale of my exploits—who is he? And the other Angel replied, saying, That is Noah.

Now, I do not vouch for the authenticity of the entire narrative. And it might be used to point a sufficient moral, teaching that it is possible even fo Heroes to Carry Coals to Newcastle, or Owls Athens, or to instruct one's grandmother how to suc eggs. But that is not the lesson I have derived fro this Incident. For I have been thinking of this thi that is called Heroism.

For I went by Invitation to deliver a Discour unto men who had fought at Chateau Thierry and the Argonne, and They said unto me, Say Whatev thou shalt desire, only call us not Heroes, becau we know Blessed Well we Aint. And I spake wit one who had been sore wounded, and he said, Ye and that was all that Kept me from Running Awa

And Lord Nelson was timid when he rode behind Spirited Horse, and stopped the Carriage and g out. And Frederick the Great said he felt Fear ever time he snuffed a Candle with his Fingers. And th men that fought at Minden they was Rookies in the time, and so was them that fought at Waterloo, an they would not have lived to fight in those Notabl Victories if they had not run away several times earlier battles.

Nevertheless, I am glad to believe that there such a thing as Heroism, and that there be men wh are Heroes, some of whom are by nature but litt braver than I. This thought doth sometimes give m something approaching Courage.

And I Know not whether the Hero of the John town Flood may not have been as much of an Her according to his lights as Noah, and perhaps a be ter Picker. For I do not think altogether well Noah's Menagerie; and with an hundred and fort years in which to select his seven candidates for Salva tion, I think, from what I Know of their Descendant Noah might well have left some members of hi Own Family on the Levee, and made some of hi Selections from the Community at large. It may b that if he had had that length of time the Hero of th Johnstown Flood could have improved upon Noah.

## *Dereliction*

*"Eloi, eloi, lama sabacthani"*

I HAVE seen morning break within His eyes
That caught the heavenly light;
And I have seen in Him the midnight skies
The very night of night.

I have seen God within that morning glow;
But not before His cry,
*My God, why hast Thou left me?* did I know
That God could be so nigh.

The shrine was brightest with the lamp withdrawn
His winter was my spring;
His midnight cry the voices of my dawn;
The Crucified, my King!

EDWARD SHILLITO.

# Should Churches Have Pastors?

By Frank Fitt

RECENTLY one of the larger Protestant denominations, which has always had an enviable record for obtaining thorough and accurate statistics on its local churches throughout its long history, employed an expert to examine its tabulations. It did not take him long to offer convincing proof that, as far as that Protestant body was concerned, the most effective size of church was one of about six hundred members. Judged by its ability to win new members, to raise its financial budgets, to operate a church school program, to carry on the various other expressions of activity characteristic of the churches today, measured by a combination of factors which have been developed out of the background of the varied types of parishes studied, the church of this size was shown to be the most fruitful for the kingdom of God. In all probability what the statistics revealed in this one large denomination would characterize Protestantism as a whole. The most effective type of church numbers about six hundred members.

This is not to claim, of course, that any given church of six hundred members can show a better record than another given church of smaller or very much larger membership. Exceptions might easily be found. But on the averages worked out from almost ten thousand local churches the church of medium size was entitled to the most favorable rating.

### *The Very Large Church*

One can easily understand why the average church of this size can carry on a better balanced and more productive program than the average church of one hundred or two hundred or three hundred members. It has more personnel. It has more money. It can pay a reasonable salary to its minister. More than the smaller churches it can obtain the great spiritual incentive of significant missionary giving. But what about the average church of large membership? The denomination which submitted its statistics to the expert includes about forty churches of more than two thousand members and almost two hundred and fifty churches with memberships of from one to two thousand. These large churches have greater resources of personnel, of finances, of everything that enters into the life and work of a church. Why do not these larger churches show a measurable increase in spiritual fruition corresponding to their size? Why do these larger churches lag behind the churches of six hundred members?

There seems to be but one answer; and if this answer is the correct answer a new strategy is required for the larger churches of Protestantism. The answer would seem to be that the most fundamental factor in the spiritual fruition of the local church is pastoral oversight, and this oversight becomes increasingly impossible as the membership develops into the thousands. The average pastor cannot shepherd a larger flock than that represented by a membership of six hundred.

The development of the larger type of church has come, of course, with the rapid growth of the cities. Fifty years ago none of the denominations had more than a few large churches, and these large churches were gathered around some mighty preacher of the time and usually melted away towards the zero mark when the preacher passed from the scene. Now the major denominations possess, in and around such cities as New York, Chicago, Philadelphia and Detroit, more large churches than existed in the entire country in that earlier period. Then a church of a thousand members was regarded as exceptional. Now there are hundreds of them. But with this larger growth there does not seem to be a larger harvest. What can be done to secure greater spiritual returns?

### *The Preaching Office*

It is very much of an open question whether the preaching office has not been exalted at the expense of the pastoral office in Protestantism. One can easily understand the reason. There have always been a few outstanding preachers in every generation. There are a few outstanding preachers in the United States today. Let us thank God for them. They have their place. We could not spare a Henry Ward Beecher or a Harry Emerson Fosdick. They have received the plaudits of the multitude. They are admired and, perhaps, envied by thousands of their fellow-ministers. The spotlight is always on them. The center of the stage is theirs. Everything they say has a special significance. In our ministerial hall of fame there are only outstanding preachers. Has it ever occurred to anyone that some outstanding pastors should be represented? In that secret place of his soul where a little pride is pardonable every minister likes to think of himself as an able preacher. How many prefer to take some slight pride in their pastoral endeavor? And the laity have caught the same mood of measurement. They reminisce about the great preachers they have heard. Seldom do they put in the same category those who have nurtured them into the Christian experience by their pastoral oversight. The first statement by the committee of laymen when the pulpit of the large city church falls vacant is, "We must have an outstanding preacher." And the outstanding preachers are never available in sufficient numbers to go around.

One regrettable consequence of this over-emphasis upon the preacher is that the pastoral office has largely lost what little recognition it once possessed.

Particularly as the large church has been developed all over the United States, the purely pastoral function has been neglected. Ministers have invented reasons why pastoral work is a thing of the past. In a day of telephones, why bother to call? An inquiry about the invalid over the wires will do just as well. Besides, the day of the old-fashioned call is out of style. No one pays calls any more. Why should the pastor? To be sure, when death comes or when some special emergency arises, the minister should give personal attention; but in a large church the intimate annual round of visitation is no longer possible. There is too much else to do, too many committees to attend, too many organizations to direct, too many speeches to make, too much of everything except time for the intimate work of the pastoral office. And in a day when a premium is put on publicity and advertising the quiet and inconspicuous labor of visitation hardly seems worth while.

### *The Pastor's Office*

The simple truth of the matter is that, from the Reformation to this present moment, Protestantism has depended for its strength, its growth and its continuance upon the faithful pastor rather than the eloquent preacher. The history of Protestant preaching is a noble history. Nothing too praiseworthy can be written of that contribution. But the contribution of the pastor has been greater. In country parishes, in villages and small towns, the pastor labored and still labors. The finest fruits of Protestantism have come and still come from his shepherding. He was a preacher, too, an expounder of the Word; but the pulpit message of the first day of the week was accompanied by six days when he was a familiar and welcome visitor in the homes of his parish. Out of this steady contact of the years, a contact which became the deepest sort of bond, there has developed a loyalty among the laity for the Christian church, a conviction as to its meaning and necessity, a sense of its eternal worth and power for humanity. In a peculiar sense this pastoral care has been Protestant. Loyal to the fundamental tenet of the Reformation itself, it has concentrated upon the individual. By contrast, Roman Catholicism has always subordinated the individual to the institution, and despite the marvelous organization of that great body it has nothing to teach Protestantism in that respect. If Protestantism has overreached itself in the large growth of the local church, as the verdict of the survey seems to indicate, it must seek the solution of its problem in the lessons of its own record.

Of one thing we may be sure. The forces that have contrived to bring about the creation of the large Protestant church will not become less. Every decade the census tells us that the city is growing at the expense of the countryside. More and more, huge populations will be massed together. As the years pass we shall have more large cities instead of fewer. The large churches are certain to continue and to grow larger. The day of denominational competition is about over. The absurd waste of overhead involved in a succession of small churches every few blocks cannot persist. It is idle to imagine that city churches can be limited to about six hundred members. From now on we shall have fewer and larger churches. And the new strategy will consist in the recognition and application of the pastoral office within these churches.

### *People Need Shepherding*

If Protestantism has practically surrendered the old-time pastoral relationship in the large city church it has been because of a faulty reading of its own history and a mistaken method of organization rather than because of the circumstances of the situation. People are just the same now as in the days when it was an accepted axiom that a pastor who called on his parish from Monday to Saturday could expect a congregation on Sunday. Our trouble is that we have exalted the preacher and subordinated the pastor. We have, of course, large metropolitan churches with several ministers on the staff. The staff consists of an outstanding preacher and his assistants. The latter are not given prominence by either the preacher or the congregation. Usually they are young men on short tenure and always on the watch for a favorable jump into an independent post of their own. In the true sense they are not and never can be pastors. That type of organization is not the application of the pastoral principle to the large city church. What is needed is a radical innovation by which three or four or five men, in terms of units of six hundred as the size of the church may warrant, share alike on an absolute parity in the work. Let the preaching be shared and let the pastoral work be shared and let every other responsibility be shared.

### *Misdirected by Genius*

Every now and then some genius of the pulpit appears who seems to sense the inner needs of human souls without ever meeting them in their homes. We have allowed that genius to misdirect our efforts. The fact is that most preachers can only offer an effective message as their first-hand touch with their people has revealed the need for that message. A certain amount of specialization there has to be, but specialization has already gone too far. How can the director of religious education really direct unless he calls at the homes from which the children come? And why should he be denied the right to take his turn in the pulpit? How can any member of the staff, no matter what his department may be, make his most vital contribution without pastoral visitation? And if that background of service does not equip him for some share of pulpit expression, what will? Will the congregation in a large city church lose or gain by a more consistent pastoral attention? Will the members of the staff lose or gain by an all-around experience in which the merits of each are recognized on

n equal basis both in salary and in ecclesiastical posi-ion?

Staffs we have in large number, with the preacher ining almost all the prestige and his subordinates ittle, each man specializing in his own department nd the systematic round of pastoral work going rgely by default. This suggested form of a new rategy for the large Protestant church, essentially partnership of ministers sharing alike in the work and responsibilities and privileges, has never been attempted. Why should it be less practical than a partnership of lawyers or of engineers in which the wisdom and effort of each partner are contributed to the common problem? Surely it is worth attempting. Such a new strategy might lift the level of achievement in the large city church so that it equals the record of the smaller church which the expert's survey revealed.

# Hull House After Forty Years

By Frank L. Hayes

FOR forty years Hull house has been writing its burning message of human solidarity on the dim conscience of the world. Three days in May, the ninth to the eleventh inclusive, have been set aside for the observance of the passage of those forty years at Hull house. That center, established by Miss Ellen Gates Starr and Miss Jane Addams at the corner of Polk and Halsted streets in Chicago in September, 1889, while the memory of the Haymarket riot and the hysteria which ensued was still fresh, has attained a place of international influence. Few adventures in recent times have been more unjustly misconstrued or more justly celebrated.

To understand Hull house, whose residents have been men and women of varied name and sign actuated by a spirit of mutual tolerance and respect, it is necessary to understand that its founders were inspired by a spirit that was essentially and profoundly religious. Miss Addams, in "Twenty Years at Hull House," telling of her experience in joining a church in her village during young womanhood, has written, "I took upon myself the outward expressions of the religious life with all sincerity and humility." She said further, "There was also growing within me an almost passionate devotion to the ideals of democracy, and when in all history had these ideals been so thrillingly expressed as when the faith of the fisherman and the slave had been boldly opposed to the accepted moral belief that the wellbeing of a privileged few might justly be built upon the ignorance and sacrifice of the many?"

### *Opposition from Religious Quarters*

Yet religionists whose emphasis was on "compassing land and sea to make proselytes" rather than upon what their Master defined as the "weightier matters of the law, justice, mercy, and faith," looked askance at Hull house. These were they of whom the late Walter Rauschenbusch wrote that many good men who are loud in their insistence that the one way of salvation is the way of the cross "have apparently never had any experience of the pain of the cross." Some of them even barred the presentation of Miss Addams' message to their co-religionists, that the scripture might be fulfilled, "You shut the kingdom of heaven against men; for ye enter not in yourselves, neither suffer ye them that are entering to go in."

I remember how seventeen years ago a young man tried to convince me that Hull house was to be condemned by a reversal of a biblical text into the dictum that "works without faith are dead." One might wish that more of the churches enjoyed as vital a devotion to the "faith of the fisherman and the slave" as the leaders at Hull house have triumphantly demonstrated.

### *A Gospel for the Drains*

The faith of Hull house has been proved by its works. Hull house was no futile slumming expedition of sentimental busybodies, nor was it any pink tea affair. As Dr. Rauschenbusch remarked in "Unto Me," "Social workers know that genuine social work is nothing soft-handed or perfumed." Among the acts of "neighborship"—to revive a fine word that is unhappily obsolete—which the residents of Hull house were called upon to perform in its early days were assisting in a maternity case when the physician arrived late, and helping at the bedside of a young man in the agonies of delirium tremens. Their democracy and sincerity was put to the fullest test. And if there were classes in sewing and music and literature, there were also classes in foundry work, and in wrestling. Men whose names now stand high in the world of affairs were among those who lived at Hull house and, we may hope, were in some measure touched by its spirit.

At first Chicagoans wondered what it was all about. One young woman who went in that spirit to make a formal call upon the newcomers to the community, Miss Starr and Miss Addams, returned to teach in the kindergarten, and later became a participant in an important but unlovely labor of neighborship in the cause of better sanitation. There had been a typhoid epidemic, and some of her pupils had been victims. She went with a woman physician into their

homes to find the causes of the plague. That is the kind of kindergarten teachers that Hull house has produced. It was no pretty task to unearth the violations of a code which called for plumbing and sanitation too often absent in those days.

Thus Hull house answered the call so eloquently voiced in "The Servant in the House" for a gospel that will go down into the drains. It was emblematic that when a boys' club, formed in the cause of clean streets and alleys, asked that they might have military drill at Hull house, Miss Addams agreed on condition that they drill, not with guns, but with sewer spades. Such was the symbolic weapon of her moral warfare.

### *Jane Addams—Good Neighbor*

Yet it must not be supposed that Miss Addams' practice was one of bringing her neighbors something they did not want because she believed it to be good for them. She can even look back humorously upon her failure to sublimate the boyish martial imagination through the prosaic agency of sewer spades. Tolerance of others' views and predilections and a desire that others may find self-expression are characteristic of her. A beneficent influence she has always been, but not what the superficial associate with the word "uplifter": one who seeks to make others over in his own mold. She was none the less staunch in her own convictions.

When visitors thronged to Hull house prompted by curiosity and by an old wives' tale of a demon changeling which they had heard Miss Addams sheltered there, she did not throw up her hands. She sat down with the fancy-ridden old women to learn of them about the minds of human folk. At the same time, with rare and sympathetic insight, she learned about the bleak and wintry lives from which they sought escape through a weird but cherished legend. She had too much respect for human personality and for what John Boyle O'Reilly called "the patience of the poor" to insult her neighbors by patronizing them.

The faith and neighborship of Jane Addams and her co-workers at Hull house, while they made for constructive philanthropy, could not be diverted by substitutional charity from the cause of justice. The community of residents, though comprising as it did men and women of varied views, had as one of its common aims "to investigate and improve the conditions in the industrial districts of Chicago." The investigations initiated at Hull house have been fearless and effective, and have pointed the way to notable improvement.

### *Fighting the Sweat Shop*

One of the first tasks of improvement to which workers of Hull house joined themselves in the industrial field was that of eliminating the expensively cheap sweat shop system. This system seemed cheap to employers who distributed garments to foreigners to be finished in tenement homes. The underpaid workers paid the rent. The consumer paid the final cost when his children contracted disease from garments finished in unsanitary homes.

One of Miss Addams' friends in those days was an orphaned girl supported by two aunts from the profits of a little shop through which home work was distributed in accordance with the system. Smallpox was discovered in two of the tenement houses in which the home finishers were living and laboring. The aunts were fined under what was known as the new anti-sweat shop law. They then brought workers into their own house and shop. The inspector found kitchen and bedroom full of half finished work. They were fined again, and their business was deflated. Under the regulations only three persons were allowed to work in their little shop. The niece had to be taken from school, and she added her toil to that of the aunts.

Years later, after the death of a husband who had endured unhealthily long hours rather than have anything to do with unions, the niece, with two children to look after, went into a clothing factory, crowded with underpaid workers from various nations. Conquering her prejudice against foreigners, the niece of the home-work contractors joined her fortune with the new union. From one who had been bitter against trade unionists as against persons instrumental in bringing to pass the legislation which she blamed for ruining the family fortunes, she has become an enthusiastic participant in the program of the union, "thankful," as she told Miss Addams, "to have had a small share in this forward step in American democracy."

### *Birthplace of the Amalgamated*

Residents of Hull house also are thankful to have contributed to the work this woman mentioned. For during a great strike in the Chicago clothing industry in 1910 a group of Russian Jewish men and women, strikers, who had split off from a trades union meeting and formed their own insurgent union, were given the hospitality of Hull house. Thus the first meeting which resulted in the organization of the Amalgamated Clothing Workers of America was held in Hull house. Several residents of the center were identified with strike activities and with the effort to provide milk for the children of strikers. A Russian Jewish officer of the union reported officially, "Among outside individuals, Ellen Gates Starr of Hull house was the hardest worker I knew. Nothing was too hard for her; she gave and solicited funds, secured clothing, relief and shelter for individual families, was on the picket line, addressed meetings, wrote articles, interested others in our behalf. In a word, Miss Starr was one active in all phases of strike activity."

Hull house has reason today for gratification that in this hour of crisis one of its residents and founders was "on the picket line." At the close of the strike a policy was adopted by Hart, Schaffner & Marx and its 10,000 unionized clothing workers which resulted

on April 12, 1912, in the signing of an agreement which was described as "the most far reaching conciliatory labor measure ever adopted in Chicago." It set up a joint board of five members from each side, labor and management, with an impartial chairman chosen by these, to meet weekly and to adjust differences and grievances as they might arise. A social worker graduated from the Chicago theological seminary has functioned since 1912 as that impartial chairman—James Mullenbach, now chairman of the commission on the church and industry of the Chicago church federation.

### *Anything Is Possible: Even Peace*

When the Amalgamated dedicated a million-dollar building in Chicago a few years ago, Miss Addams was invited to attend. She remarked the other day that on that occasion, as she inspected the gymnasium, the business offices, the library, and other equipment, she remembered the day when Sidney Hillman and his little band of strikers with their backs to the wall had held their first meeting in Hull house. As she meditated upon the contrast, Miss Addams said, "If this can happen anything may happen now—even everlasting world peace and the end of international war."

That remark voiced something which has ever been close to Miss Addams' conscience. Her theory of neighborship includes Samaria and India and the far corners of the world. One of her most recent public utterances was a sane statement to Chicago daily in support of the world court. A believer in feminine participation in public life and always most generous toward able women of her acquaintance, she regretted, I think, that she was prevented from supporting the woman candidate for the senate in the recent Illinois primary by that candidate's attack on the international court of justice. She would say nothing against the woman candidate, but she made her own belief in the international court, and her reasons for it, unmistakably clear.

### *International Outlook*

Possibly no one's views on international matters have been so distorted by hydrophobes as have those of Jane Addams. Her name in red ink has headed the blacklists. Her opinion is nevertheless sought with wide respect, and when recently the Daughters of the American Revolution went on record as distrusting the international court eastern newspapers wired Miss Addams for a statement.

When Jane Addams took up her residence at Hull house probably economic problems loomed largest in her thoughts. Gradually, as the neighborhood became more and more international and interracial in character, she awarded increasing importance to problems of the brotherhood of races and nationalities. William James placed his approval on her hope that the association of nationalities in cosmopolitan districts like hers might be an instrumentality of unofficial diplomacy for the harmonizing of the nations.

When the war came in 1914 the animosities it set afoot found their way into the colonies about Halsted and Polk streets. Seeing neighbors arrayed against neighbors gave Miss Addams a vivid picture of the larger but equally unnatural conflict overseas. She talked with premiers urging steps toward negotiation and conciliation, and on her return talked just as earnestly with the immigrant fathers and mothers from the nations she had visited. Henry Ford's plan of a peace ship did not coincide with her taste and judgment, but for the sake of a conference of neutral nations she would have sailed with the ship had not illness prevented.

### *Miss Addams and the War*

The participation of the United States in the war brought one of the saddest passages in Miss Addams' forty years at Hull house. The atmosphere of the center had always been conducive to freedom of the individual conscience, and the response to the emergency on the part of many of Miss Addams' associates differed from hers. Many of the residents lost no time in volunteering for war work or for active service with combatant forces. The men at Hull house who were eligible for military duty did not wait for the draft.

Miss Addams, who loved her country no less than they, held her peace. The other day she remarked, in recalling that Miss Jeanette Rankin, wartime member of congress and a former resident of Hull house, had wept when war was voted, "I think that was sensible; I should think the others in congress might well have wept."

### *Will America Fail?*

One of the women residing at Hull house, herself active in war work, said, "Miss Addams, the women in war work are waiting for a word from you." Miss Addams replied, "Others are waiting for me too." With her lifelong allegiance to Tolstoyan ideals of nonresistance and her memories of a father whose leanings were toward the Quakers she could not change her philosophy overnight and be Jane Addams.

The next great blow which fell upon her, I believe, was the race riot in Chicago. After Italians had attacked a Negro, Miss Addams asked some of their countrymen, "How is it that people from southern Italy and Sicily, usually so amicable toward dark-skinned peoples, and having lived near Africa, should participate in a thing like this?"

"Ah," replied an Italian with a smile, "these Italians were Americanized."

At an interracial meeting Miss Addams not long ago mentioned the practice of some in India of printing after their names on visiting cards, "B. A., Failed." "I hope," said Miss Addams, "that after its final examination in racial relations, my country will not have to write after its name, 'Failed'."

# MAY SURVEY OF BOOKS

## Finding the Human in Humanity

HUMANISM AND AMERICA. *Edited by Norman Foerster. Farrar & Rinehart,* $3.50.

FIFTEEN writers contribute to this collection of related essays. Among them are Irving Babbitt, Paul Elmer More, Frank Jewett Mather, jr., Robert Shafer, and Gorman B. Munson. Following the preface Louis Trenchard More opens the subject with an essay on "The Pretensions of Science." This is a negative analysis of the mechanistic conception of the universe with which workers in the field of the sciences have affected all our thinking. His condemnation of the spirit of science is somewhat too sweeping, though written by a scientist, but it serves to set the issue.

Understanding of the issue as so defined must be arrived at from a definition of the term "humanism." The humanism of today is not and cannot be the humanism of Erasmus or of the narrowly classical tradition. The realization by man of the fuller possibilities of his nature is a thing of wider range than in the flowering out of the renaissance in the sixteenth century. The new humanism, however, as well as the older humanism, assumes a code. It attempts the reestablishment in life and in letters of the idea that human welfare is conditioned upon the maintenance of a norm of conduct. This norm is not a thing of mere convention or of an imposed authority. It is born of reason and is conformable to the demands of human nature and of changing social conditions within the limits of good taste.

The crux of the matter is just here. The humanist insists that there is such a thing as good taste, a something marking the character of a gentleman. The naturalist holds that taste is a fluctuant thing, that one man's taste is as good as another's, and that there can be consequently no basis for approval or disapproval of conduct or manners. The several authors of the book approach this question as it presents itself in a variety of activities—in art, in literature, in psychology, in life itself. Their treatment is somewhat uneven, perhaps at times thin-spun. In the mass it goes to the heart of our present cultural difficulties and disintegrations and makes clear how these have come about.

The second essay in the volume is by Irving Babbitt. In his clear, clean fashion he presents the issue between humanism and naturalism. He sees that naturalism has formed an alliance with humanitarianism. It may be an unnatural alliance, but that is immaterial since the ordinary man, affected by the humanitarian drift of the last century, cannot see that the humanitarian program carried out to its logical conclusion is destructive of human ends. He does not realize also that humanism and humanitarianism are at present antagonistic, since the one exists through the exercise of a discipline and the other gives itself up to the laudation of the undisciplined. "If the humanistic goal is to be achieved," says Professor Babbitt, "if the adult is to like and dislike the right things, he must be trained in the appropriate habits almost from infancy. The whole question should be of special interest to Americans. Economic and other conditions are more favorable in this country than elsewhere for the achievement of a truly liberal conception of education with the idea of leisure enshrined at its very center. In the meanwhile our educational policies, from the elementary grades to the university, are being controlled by humanitarians. They are busy at this very moment, almost to a man, proclaiming the gospel of service. It will be strange indeed if dissatisfaction with this situation is not felt by a growing majority, if a demand does not arise for at least a few institutions of learning that are humanistic rather than humanitarian in their aim. One is at all events safe in affirming that the battle that is to determine the fate of American civilization will be fought out first of all in the field of education."

Not all the essays are so abstract or so much concerned with doctrine and general principles. Allen Raynolds Thompson, dealing with "The Dilemma of Modern Tragedy," glances at D. H. Lawrence and James Joyce, and more particularly anatomizes Robinson Jeffers and Eugene O'Neill. The dust to which they are reduced in the process is not wholly pleasant, but in this it is very much like some of the aspects of truth. Robert Shafer in a still more particularized way discussing "An American Tragedy" and the author of that book, the chief tragedy in the burdensome volumes, has as neat a way with the surgeon's scalpel as any one could wish. He earns Mr. Dreiser's gratitude more effectually than critics at large, exhibiting him in that state of stripped nudity that is the aspiration of all the primitives.

These are particular instances. There are more of them. They are interesting and illuminating. The book is a strikingly important one for the hour. It is one of the signs that our American world is not wholly lost in the murky atmosphere of disillusion, that man as an animal need not wholly lose himself in the animal, need not forget that he is also man, that a feeling for measure, proportion, sanity, and beauty has somehow become a part of his being, is discoverable in his ancestors of thousands of years ago, and that it will probably not be either smiled or clubbed out of existence now. To read the book is to experience a kind of exaltation of spirit, a strengthening of courage in the face of doubts and hesitations.

LEWIS WORTHINGTON SMITH.

## Victorian Religion

THE DAY BEFORE YESTERDAY. *By James Moffatt. Cokesbury press,* $2.00.

WITHOUT undertaking anything so formal as a complete history of religious or theological thought in the nineteenth century, Professor Moffatt has made, in these Fondren lectures delivered last year at the Southern Methodist university at Dallas, a contribution to the understanding of the temper and tendencies of at least one generation within that period. It is the generation of our grandfathers, the period—roughly speaking— from 1860 to 1890, that forms the field. It is not of the work of professional theologians and philosophers that he speaks, but of the literary reflection of the then current trends of thought and of the philosophies of life that found expression in fiction, drama and poetry. Imagination is so far from being the antithesis of truth that truth and the search for truth scarcely become part of the fabric of life except as they receive imaginative expression. So the artists, the poets, the novelists and the dramatists are the exponents of those ideas which are most determinative of the mind of their time.

The later Victorian period, or, as Professor Moffat calls it, "the day before yesterday," had wearied both of that pagan preoccupation with the senses in which the rebels of

at least each alternate generation think they have discovered the way to freedom and felicity, and of the false asceticism of a Christianity conceived in terms of contempt for the natural human values of the life that now is. It sought, with Ibsen in his earlier phase, a "third religion" to supersede them both. It experienced a loss of the assurance of God, and sought an equivalent in Nature—with a capital N. Finding itself unable to rationalize those inherited beliefs which still seemed indispensable, it often had recourse to an instinctive faith and an undemonstrable confidence; "somehow good." How all of these tendencies become articulate in the great literature of the period is the story of an important part of our spiritual heritage and an aid to the understanding of the mind of our own age.

Professor Moffatt's wide reading in literature, no less than his ample but unparaded erudition in the more technical aspects of the history of religious and philosophical thought, enables him to move with ease in this alluring field.

WINFRED ERNEST GARRISON.

## Ten Years of Peace

ZEHN JAHRE VERSAILLES, 1919-1929. *Edited by Dr. Heinrich Schnee and Dr. Hans Draeger. 2 vols. Brueckenverlag, Berlin.*

A THIRD VOLUME to be published early this year will complete this representative and scientific study of the effect of the peace of Versailles upon the whole of the life of the vanquished nation. Much of the material presented is not new to those who have read J. M. Keynes, Professors Barnes and Fay, and other unprejudiced students of the war. The reader of these books feels, however, an intensity of purpose due, no doubt, to their empirical knowledge of the effects produced by the war upon their people.

There are twenty-nine essays. Twenty-two of the authors carry the degree "Dr." The prominence of scholars in the government service of Germany has always been noted (all these writers are connected with the government), and may be a compensating feature in the lowering of morale and efficiency in certain branches of German governmental service since the establishment of the republic. Even now, such a register reminds one of Plato's program whereby the philosophers should be the rulers.

Was it not Keynes who said that the time would come when the conscience of the world would have little cause to forgive the makers of the peace of Versailles their betrayal of the faith of the peoples—that a war, ostensibly fought in the defense of human rights, should be revealed by the terms of the peace to have been a contest over trade routes? President Wilson's St. Louis address admitted practically as much. The pertinent essays of these volumes attempt to illuminate this thesis with a wealth of detailed proof, which need not be minutely reconsidered. Suffice it to say that, while the Paris treaty rightly voided the conditions of the peace of Brest-Litovsk, on the ground that Germany had taken advantage of a prostrate Russia, the allies at Paris repeated the same offense against the former offender. Thus, by their own standards, the victors at Paris acted contrary to international codes of honor. The writers emphasize the fact that the legal terms of the note of November 5, 1918, were ignored by the allies in all later documents. This denial of pre-armistice terms and the establishment of the war-guilt myth of Germany, they hold to be an insuperable bar to permanent peace in Europe, and urge therefore the earliest possible examination of the whole structure of the treaty by a neutral and unbiased commission.

The authors point out the mistaken policy of the imperial government from the dismissal of Bismarck by the young William II. The Iron Chancellor had secured the eastern front by a treaty with Russia, but the kaiser wrecked his great work. Again in 1901 the opportunity offered, when Great Britain made overtures, but again the opportunity was allowed to slip away. There seems to be no foundation in fact for the wartime conception of the kaiser as the author of the world war. But that he erred in these two items and in that sense helped to bring about the war which proved disastrous to his country, may be admitted without hesitancy.

The authors point to the fact that the German plenipotentiaries were denied every reasonable participation in the construction of the "treaty" as proof that the document does not deserve the name. They consider it rather an act of war, continuing indefinitely the state of war in the time of peace. Under the guise of reparations, they hold, the ancient relation of the vanquished to the victor is maintained. It is the worst possible precedent for possible future wars.

Among the most important of the problems treated, from the writers' point of view, is that of the loss of the German colonies. Germany cannot spare them while her reparations payments are inseparably linked with the volume of her international commerce. The liberals of the world who congratulated Germany on being rid of the colonies as a source of future trouble, with an eye on England's difficulties in India, no doubt, may be right ideally. But their status was not improved by handing them over to other powers, and Germany lost a source of supplies, as well as markets. Moreover, the coinage of that dubious term "mandates" enabled the allies to swallow the German property vested in the colonies without making compensation to private owners, or allowing the totals to figure in the sum of German reparations. This bit of mental juggling cost Germany and certain of her subjects billions of dollars. Americans with a memory not too short recall the unsavory history of the alien property legislation, which was related to the matter of the colonies in the treatment of personal property as booty of war.

The authors urgently advocate a re-study of the whole history of the war period, especially of the ten years following the war, by unbiased neutral commissions collaborating with the most interested parties. They hold that the welfare of all the nations of the world depends directly upon such an undertaking. They estimate at great worth the growing conscience of the peoples of the world, and hail with joy the work done under the aegis of the League of Nations for the purification and organization of agencies for the gathering of unprejudiced news for the information of all the peoples of the earth. They realize that mutually helpful international relations can thrive only in an atmosphere purged of propaganda.

JOHN F. C. GREEN.

## The Art of Preaching

THE NEW PREACHING. *By Joseph Fort Newton. Cokesbury Press,* $2.00.

IN THIS VOLUME the foremost pulpit artist of Protestant America has written about what he is wont to call "a great art." Needless to say, it is all but impossible to do more than pay a tribute to this discerning author and his spiritually revealing book. When one reads the words of Dr. Newton he finds himself in the region of the ineffable. In

nine chapters and nearly two hundred pages the eminent preacher gives answer to the unaging query, "Tell me, I pray thee, where is the house of the seer?" Dr. Newton is deeply read in the best literature of the ages and here takes with sensitive touch the spiritual pulse of his own generation. This volume is a confession revealing some of the deep and hidden springs from which Dr. Newton has borrowed much of his own great power as a preacher of seer-like vision. As one reads on and on through these pages of beauty and discernment he will discover that he is finding more than good advice about preaching; he will, in fact, make his own discovery of the "house of the seer," and of what the mystic author means when he speaks of "that haunting music which breaks the heart—and mends it—lifting the life of man, troubled by sin and tormented by woe, above a beshadowed earth into the shadowless sky of vision and joy."

Dr. Newton has deepening spiritual convictions in a day of expanding intellectual horizons and portrays the "new keyboard" upon which the preacher of our generation must play the everlasting music. This book, together with that of Professor Chrisman ("The Message of the American Pulpit," reviewed in a recent issue of The Christian Century), will do much to vitalize the life and message of every growing preacher. HOBART D. MCKEENAN.

## An African Apostle

AGGREY OF AFRICA. *By Edwin W. Smith. Richard R. Smith,* $3.00.

HERE the author has set forth a study in black and white worthy the consideration of anyone interested in the race question from the Christian viewpoint. Aggrey, a pure black African Negro, stands out in clear relief as a majestic and inspiring world figure, in some respects even a greater leader than such men as Gandhi; yet, withal, he is a man who possesses and reveals those finer traits which have appeared to white people to be most typical of his race. He is an apostle of laughter, with the sunny disposition considered characteristic of the Negro. With the sublime touch of the truly great he turns all insults and jibes into jokes. He is deeply sensitive and highly emotional, yet through rigid discipline he has learned the secret of self-control. He delights in praise, yet he has maintained a deep humility through enough of it to turn the head of an ordinary man. He has placed his beloved country Africa and his race, of which he is proud, above all personal considerations. Edwin W. Smith has caught the spirit and temper of this man, and in his superb literary style has preserved them for the edification and inspiration of both races.

Beginning with Aggrey as a black boy in the bush of the Gold Coast with parents who could neither read nor write, we trace his life, unfolding under the influence of the mission school and gaining steadily in ambition and promise with the years. From the start he reveals an amazing intellect, a love for study, and a comprehensive understanding not commonly associated in some minds with the native African. We see how this ambition finally carries him to America where he continues his education at Livingston college for an M.A. degree; from then on, at intervals throughout the rest of his life, he studied at Columbia university. We see him a professor at Livingston for twenty years. Here he was able to hold two country churches where his work among the farming Negroes of the south became noteworthy. Later he attempted to carry the experiences and ideas gained there back to his native Africa. Outstanding among his life experiences are the two great commissions back to Africa, one in 1920 and the other in 1924. In these commissions sent out by the Phelps Stokes foundation, we find Aggrey traveling with the white members of the commission through several parts of Africa. An orator of unusual brilliance, he is constantly preaching and speaking to his people and spreading an influence unparalleled in the life of the continent.

Aggrey speaks a great deal in graphic imagery or picture language; some of his illustrations are unforgettable. In the final analysis, however, the magic touch in Aggrey is the Christian touch. Here one finds a man who has been absolutely and entirely Christianized. "I have no time for revenge—that's not African," says Aggrey. He believes that the African race has its distinctive contribution to make to the Christian civilizations of the world. His illustration of the three wise men bringing their gifts to the infant Jesus is sublime with its touch of imaginative genius. The white man comes with the gold, representative of wealth. Then comes the yellow man with his frankincense; this represents the ceremony of the far east. Last of all comes the black man with his gift of myrrh; in this gift we find the spirit of deep and true humility. The mission of Aggrey's life was to bring about a greater harmony between the white and black races. His illustration of the keyboard is an indelible one. One cannot play alone on the white keys of the piano with success nor yet on the black keys; but the two together bring harmony. Christian cooperation between the two races is the only solution to the so-called Negro problem. Aggrey parts company with Gandhi here. Not non-cooperation but cooperation is the remedy for interracial difficulties, according to Aggrey. He differs, also, from many other leaders of his own race. He would not fight for Negro rights, nor would he mingle racially with the white people. The Negro has his own distinct contribution to make, Aggrey declares.

Aggrey died suddenly in July, 1927, in New York city. He was then working on his Ph.D. thesis at Columbia university; his examinations for this degree had already been passed. His death was a terriffic blow in both Africa and America among both white and black. He has left behind him a challenging work only begun and also the memory of an African Negro superior both mentally and morally. Some scientists must change their minds about the Negro when they read "Aggrey of Africa." MIRIAM M. JONES.

## The Essence and Form of Christianity

THE GOSPEL AND ITS TRIBUTARIES. *By Ernest Findlay Scott. Charles Scribner's Sons,* $3.75.

IN HIS KERR LECTURES delivered in the United Free Church college, Glasgow, 1927-1928, Professor Scott has surveyed the entire field of Christian origins, dealing particularly with Judaism, the message of Jesus, the mystery cults, Paul, the Alexandrian philosophy, the heresies, and the rise of the Catholic church, in an effort to formulate a philosophy of the Christian faith which would at the same time account for the rise of the movement and its spread over the Hellenistic world in many different thought forms without ever losing its original character. His position is that Christianity began as a unique revelation direct from God and that it is the absolute and final religion. This is his answer to those who would make Christianity of only relative validity and possibly of only temporary duration because they see it as only one of the great religions of mankind at the present and because in the past it has incorporated within itself many elements of other faiths.

Although at times hesitant to admit certain aspects of Hellenistic influence on the thinking of the church—e.g., when, with reference to the prominence which Paul gives to dying and rising with the Savior God, he states that "this was only a single element in the teaching of Paul," and "little trace of it can be found in the normal thought of the church" (p. 125)—Professor Scott throughout not only freely admits but convincingly shows how necessary it was for the gospel to assume the different thought-forms of the respective cultures in which it was preached. He shows how Jesus dressed his message in current Jewish apocalyptic (why he adds that it is only "a sort of pictorial language" for Jesus is not clear), how Paul's struggle for justification from the bondage of the law and redemption from the flesh is both Jewish and Greek, how Hebrews begins and the Fourth Gospel carries on the Alexandrian logos speculation, etc., so that within a generation an originally Jewish movement had been reinterpreted in the terminology of the Hellenistic world. And this process of reinterpretation has continued all through the ages, down to our own time, testifying to the inherent vitality, absoluteness and finality of our religion. Its power to assume thought-forms comprehensible to the successive ages and peoples is Christianity's best claim to finality, for this proves that it gathers up the essence of all true religion. And "this inclusion of many elements in our religion is its glory. It stands not only for what Jesus taught, or his apostles after him, but for all the highest thoughts and pieties and aspirations of two thousand years" (p. 100). In addition to the original Jewish heritage, therefore, a great abundance of mystical, sacramental, speculative elements have gone into the thought of the church.

On appearance, this generous admission of the evolutionary character of Christianity which has absorbed so much from many forms of paganism would be to give up Professor Scott's dogma of original revelation, absoluteness and finality, but in reality that is not the case. For after all, the evolutionary process applies only to external forms which, however they may change, ever reincorporate in more adequate forms an eternally unchanging "essence." This essence must be sought behind the doctrines, not in them, for "Christianity, in its historical form, represents the mingling of the original revelation with this alien material, taken over from earlier thought and tradition. In former days the whole composite mass was accepted as the gospel. Now we have learned to investigate and sift it, and are trying, by this critical labor, to get behind the doctrinal construction to what may be regarded as essentially Christian" (p. 19). It has been a mistake on the part of the church to identify revelation with any such superficial things as ritual, ethics, doctrine, or social or ecclesiastical system, for neither Jesus nor his disciples brought anything new in this respect.

The validity of Christianity would seem to be on the order of Platonic philosophy which denies validity to all things in the phenomenal world and seeks for reality in an invisible, inaccessible noumenal realm, but, although this framework of Plato's is undoubtedly the key to Professor Scott's thought, he would fill this noumenal category, the unchanging essence, with more tangible material. In an effort to avoid dogmatic formulation, he states that the one essential of Christianity was "Jesus in his own person," "the living personality of Jesus" (p. 72); "a living power" (p. 289); but he drops back into more abstract terminology with "those ideas which remained constant through all the change" (280), "not in the changing doctrines and observances but in the principles behind them" (289).

Some of Professor Scott's readers may not be convinced by the Platonic form of his philosophy of religion; by his effort to describe the personality of Jesus as an essence which may be passed along from age to age always above and behind the phenomenal forms and giving them their validity; by his consequent depreciation of the reality and validity of the phenomenal forms themselves. They may insist that the sum total of these thought-forms, rites, experiences, etc., in any age is valid and real in its own right regardless of any hypothetical essential continuity and identity with some abstraction from the past; and that the whole effort to retain the semblance of an original, unique and differentiating revelation and the dogma of absoluteness and finality does not afford the most fruitful approach to the study of Christianity and in our time is perhaps not even desirable.

SELBY VERNON MCCASLAND.

## Where Charlie Chaplin Got His Stuff

THE ITALIAN COMEDY. *By Pierre Louis Duchartre. Translated by Randolph T. Weaver. John Day Company,* $10.00.

THE Italian comedy of improvisation, otherwise known as the Commediadell' arte, rates now among English readers as little more than an obscure episode in the history of drama; or, if its persistence through centuries exempts it from classification as an episode, then as a single slender thread in the intricate fabric of the institution of the theater. But it is a thread which has contributed much to the total pattern. The Italian improvised comedy, deriving from the old Roman Atellanae its general form and method, the prototypes of some of its characters, and its practice of utilizing slapstick and clowning as surefire stuff when verbal imagination failed, came definitely into existence in the fifteenth and sixteenth centuries. Drama during the renaissance consisted partly of religious plays given by the clergy and growing out of dialogs introduced into the mass on special days, and partly of translations and adaptations of classic plays usually performed by amateurs. The latter were distinctly highbrow. But by the side of these developed this decidedly lowbrow form of comedy. It was sometimes indecent, but it was always funny. Only professionals, habituated to improvisation, familiar with a repertoire of sketchy scenarios, accustomed to playing into each other's hands and equipped with a bag of tricks which could not possibly go over anybody's head, could possibly get away with this sort of play. The stock characters varied only slightly from generation to generation. They were the Harlequin, Pantaloon, Scaramouche, Columbine and the rest that have become familiar in pantomine. Going to see one of them was like going to a new Charlie Chaplin picture; it was not a question of seeing new characters, but of seeing the antics of old characters in new situations. Imported into Paris, the Italian comedy had a long and colorful history, enlivened by bitter fights with the Comedie Francaise. The French dramatic trust considered it an interloper and an unfair competitor; the intelligensia scorned its crudities; but the rabble doted on it and the court had a frivolous weakness for it. (I rather think that the name of the Boulevard des Italiens is a monument to the success of the Italian players in maintaining their theater by royal favor against this opposition.) It was the comic strip, the circus clown, the burlesque show and the custard-pie comedy of its day. No history of manners and customs or of the popular mind can leave it out of ac-

count, and the ramifications of its influence come down into our own time through many channels.

Duchartre's book, published in French in 1924, at once became the standard work on the subject, from which position it was not dislodged by the appearance of another excellent treatise, also in French, a little later. The publication of the English translation of Duchartre in a sumptuous edition with a wealth of illustrations provides unquestionably the fullest source of information for English readers. Those who wish a briefer but equally authentic account, will find it in the excellent chapter devoted to the topic in Sheldon Cheney's "The Theater" (1929), but Duchartre's exhaustive and scholarly but hilariously entertaining treatment, admirably translated by Randolph T. Weaver, is worth all the time it takes to read it.

W. E. Garrison.

## Humanism Hard Hit

Love in the New Testament. *By James Moffatt. Richard R. Smith,* $3.00.

THE MAIN THESIS in this volume is the idea that Christian love is essentially a religious rather than a social concept. The author discusses the meaning of the word in Jewish and pre-Christian sources before proceeding to his analysis of the New Testament itself. After this he deals with the teaching of Jesus in the synoptic gospels, Paulinism, the primitive church, and the Johannine interpretation. In practically every instance, the method of approach is first to study God's love toward man; second, man's love for God; third, the love of men for each other. The idea that the third point is of especial significance without reference to the other two, makes no appeal to the author. He says (pages 318-319):

> As we have repeatedly had occasion to notice, love in the New Testament is only understood as the function of cohesive and maturing life in a community where such love is one vital part of the relationship between the Lord and the People, neither a discipline which may be ignored with impunity by any member in the supposed interests of devotional rapture, nor an extra which is of subordinate importance, nor again a valuable element which may be detached without loss, from its context of faith and belief. The church was a fellowship or an organism, not created by the will and cooperation of a number of individuals, but brought into existence by the loving will of the Father and trained by him to live to the principles of his own life. It was very far from resembling an ethical society or a humanitarian league or an association formed to advance the cult of exotic, well-meaning ideals about brotherliness and good will, as though these arose from a sort of spontaneous generation in the social mind and were intended to be applied indiscriminately to all and sundry in the wide world of men. On the horizon of the New Testament no hope dawns that is not the outcome of faith and belief in what God has done and what he is, through Jesus Christ his Son.

The same note is sounded again and again throughout the book. Christian love, which Dr. Moffatt is convinced embodies the very heart of the gospel, is not primarily and fundamentally an attitude of good will toward others, but rather an interpretation of the true relations which should exist between man and God. Brotherly love is not, of course, condemned, but as Dr. Moffatt interprets the situation, it is an aftermath or consequence of the divine relationship, and is essentially subsidiary to it. It is this divine love, rather than any human attitude or approach, which counts for most. To use his own language again (page 128), "the question whether goodness is not enough, whether a life of kind, affectionate duty does not suffice as a religion, whether a loving character ought not to be the chief end of man—this question is not answered in the New Testament, simply because it was never raised." The author is at great pains to stress the fact that mere humanitarianism is not religion in the Christian sense. The love which is the heart of the gospel is a religious conception, through and through, and its sociological implications are subsidiary to its central content.

The position taken in the book is buttressed by a wealth of scholarship and an intimate familiarity with the text of the New Testament, which it would be difficult, if not impossible, to duplicate in any other present day treatment. Dr. Moffatt is so thoroughly familiar with his field that he almost disarms criticism. Certain it is that he has produced a work with which all students of Christian ethics will have to reckon. Orthodox interpreters of Christianity will find his book a veritable arsenal from which to draw material in their contest with ultra-liberals and Unitarians. Ministers who have been tempted to place an overemphasis on the "social gospel" should receive due chastisement when they read the pages of this volume. Humanists of all types will not derive especial comfort from its conclusions. Of course, the more radical, like Professor Barnes, have already thrown over the New Testament, so that they, at least, are immune to Dr. Moffatt's criticism. Those who reduce God to a purely social concept but still claim allegiance to the Christian scriptures, should find this volume a decidedly tough nut to crack.

It may be questioned whether Dr. Moffatt's rather extreme personalization of the concept of love and his constant emphasis upon its religious character have not led him a step farther than Christian ethics demands. For example, in his discussion of the sermon on the mount he takes particular care to show that its precepts are primarily individual in their application and that they have slight reference to group morality. To quote his own language:

> When he speaks of not resisting evil, he is alluding not to injuries which were intended to draw blood or to do violence, but to the slanderous, despiteful exhibitions of malevolence between neighbor and neighbor. The 'enemy' here is a neighbor who indulges in private animosity by treating one with the extreme form of insolent contempt. Problems like those of military service or criminal procedure are not within the range of this word.

Of course, he disagrees here with Tolstoy, Gandhi, Simkhovitch and a host of other interpreters of the teaching of Jesus. The fact is that General Bernhardi in his exegesis of the sermon on the mount, included in his famous volume "Germany and the Next War," agrees entirely with Professor Moffatt as to the meaning of this passage. If the ethics of the sermon have no bearing upon group relationships, as expressed in the dealings of one nation with another but are solely of individual or private application, then they certainly have been misunderstood by multitudes of Christ's followers from his own day down to the present time.

Much in the same vein is Dr. Moffatt's idea that Christian love does not forbid hatred but rather includes it. God himself is no easygoing deity but one who has stern penalties for those who refuse his demands, as well as for those who accept them and fail to obey them. Dives, Professor Moffatt tells us, is "tortured in Hades forever" and the Father is "stern and merciless" toward the unforgiving Christian. There is no softness about such a conception of religion. It hardly savors of the bruised reed or the smoking flax.

The man in the street will find this book rather difficult to read because of its constant employment of Greek terms in the course of the narrative. It is a matter of profound regret that

the language of Homer and Xenophon has been neglected so largely by the American public. Professor Moffatt's arguments are much more conclusive and convincing because of his constant references to the language of the New Testament. It is a question whether he would have been justified in sacrificing this advantage in order more effectually to reach a larger audience. In any case, he has written a book of first rate importance, and every student of the New Testament is indebted to him for his clear and lucid exposition of the central message of the gospel.

FREDERICK D. KERSHNER.

## Plantation Theology

THE GREEN PASTURES. *By Marc Connelly. Farrar & Rinehart,* $2.00

I HAVE laughed and cried, I have bowed my head in reverence and lifted up my heart in exaltation—and all because I have read Marc Connelly's "The Green Pastures." He has dramatized the Bible stories as Negro preachers in Louisiana have told them to their own people. His dramatization is based upon Roark Bradford's stories, "Old Man Adam and His Chillun." For a generation we have been having devout people and educated people and occasionally dramatically skillful people try to put the old Bible stories in dramatic form. Not one attempt in a hundred has been successful. But now comes Marc Connelly, who has not only dramatic skill, but insight and reverence and irresistible humor. Just as Basil Dean clothed Shakespeare in modern dress, so Mr. Connelly clothes these Bible stories in plantation Negro symbols and characters and costumes. The result is a living, breathing work of art that is essentially religious. Mr. Connelly does not confine himself to the externals in the Bible stories. From the creation of the world to the crucifixion of Jesus, he deals always with the inner essentials and he writes with a sort of creative sympathy that purges the emotions and lifts them to a plane of worship. One of the reasons for being hopeful about the modern stage is the fact that this drama has been far and away the most popular one of the year in New York. The play is much too difficult for amateur production—but for family and group reading purposes it is pure joy.

FRED EASTMAN.

## Adventures in the Dictionary

THE HEART OF WORDS. *By George Roberts. The Macmillan Company,* $1.50.

WORDS are the signs of ideas, the grammarians tell us; but often when we read political speeches or party platforms we are inclined to doubt the grammarians, for ideas seem to be altogether lacking, or else purposely concealed. Words have come into our language from various sources. A knowledge of the origin of many words would give us a greater appreciation of their meaning, use and beauty. Some words were once highly figurative, but are now severely plain because we have lost sight of their origin. In coming into English from other languages, words are practically always changed, and after getting into English they often change again. "Through" was once "thorough" and is now on the way to becoming "thru." Human laziness speeds up the process of abbreviation. Our little word "mob" is all that is left of the rather formidable Latin expression, "mobile vulgus" (easily moved crowd), yet the essential idea is there. Again, the Latins called a public conveyance "carrus omnibus" (a carriage for all); but we were satisfied with the last half of the phrase until even that became too much for our patience, and now the boy who rides to school in a "bus" probably is not aware that the word is merely the final syllable of a longer word, which was itself only half of the original expression.

The author of "The Heart of Words" has selected some two hundred ordinary words, and has tried to give a better understanding of them by tracing them back to their origin, by selecting a passage of scripture in which each word occurs, and giving the passage a fuller, richer meaning as a result of this tracing of the history of the words. Usually the passage is made to serve as a kind of text for what might be called a sermonette. Practically every book of the Bible, from Genesis to Revelation, has contributed one or more words. Thus ample variety has been provided. There are more pretentious books on the study of words, but the combination of word study and scriptural illustration seems to be new, and many no doubt will find it helpful. There are many "seed-thoughts" for talks, sermonettes, and probably sermons.

B. S. GOWEN.

## Books in Brief

ARE WE CIVILIZED? *Human Culture in Perspective. By Robert H. Lowrie. Harcourt, Brace and Company,* $3.50.

In this unusually instructive and entertaining book the author, an accomplished anthropologist, shows the bias of his specialty no doubt, but he reminds us that all we do and know are not of recent discovery. He narrates with amazing learning the history of customs and ferrets out the roots of both our superstitions and our inventions. Except for the variations our genius has given things, there is little new outside the discoveries of science and the inventions of machinery. Our moral codes, our modes of social control, both tyrannical and democratic, and the forms and customs under which we live exist in embyro or under distortions somewhere in the primitive past. We have developed or refined them but we did not wholly initiate them; and we still have much to do, for we are too much the children of things as they are to realize just how much of the crude, the superstitious, the mystical and the purely customary there is hung upon us. This book is a wholesome antidote to the egoistic pride of modern civilization.

SEVEN IRON MEN. *By Paul De Kruif. Harcourt, Brace & Company,* $3.00.

The author of "Microbe Hunters" and "Hunger Fighters" tells in this book the story of the Merritt family, and the discovery of the Mesaba iron range of northern Minnesota. It is a thrilling narrative of pioneer life at the hands of men in whose veins there was poetry, adventure, the love of nature and the out-of-doors and who were intrepid in purpose. Leonidas Merritt had no "school learning" and he despised the trained engineers who continuously "demonstrated" that he was on a cold trail in hunting the iron; he went by homely trial and error method and a mystical belief that "this is the heart of the continent," and he filled the Merritt clan with his faith until it was "all for each and each for all" with them until they won. Then follows the dolorous tale of men of the woods and dreams trying material development, financing, etc., and the fleecing of the lambs by the ruthless financiers and captains of industry.

In this, as well as in the pioneer phases of the story, is a prose epic of American life and adventure—exploring, pioneering, discovering, becoming potential millionaires, then hard-headed business exploiting them as well as nature, with the result that the millions are drawn off into other purses by those who manage and finance the making and the marketing of the product.

RELIGION AND THE MODERN MIND. *Edited by Charles C. Cooper. Harper & Brothers,* $2.00.

The addresses here assembled were delivered by men of modern minds to the "Hungry club," of Pittsburgh, which is a large group of intelligent business and professional men loosely organized into a luncheon forum. The experience of twenty years showed, says Mr. Cooper, that there was always a quickening of interest when the speakers touched on philosophy or religion. Hence this series, treating religion from the standpoint of agnosticism (Harry Elmer Barnes), science (Heber D. Curtis), psychology (Edward Scribner Ames), philosophy (M. R. Gabbert), ethical culture (John M. Elliott), Judaism (Rabbi S. H. Goldenson), and Christianity (Bishop McConnell). No speaker toned down his thought to produce artificial or superficial agreement with the others or with the presumed opinions of his auditors. There is evidence of the utmost frankness of utterance on the part of all. Doubtless that is the reason why they were heard with so much interest and can be read with so much profit. In spite of many real differences, there are certain deep agreements. Probably none of these modern-minded ones would dissent from the suggestion, for example, put forth in the name of science, that the churches should drop "their fixed, exclusive, unvarying equation of salvation."

THE SHIP OF TRUTH. *By Lettice Ulpha Cooper. Little, Brown & Co.,* $2.50.

The prize of £1,000 which was awarded to this as the best current English religious novel was well bestowed. To be sure, there is no striking novelty in the idea of depicting an honest young preacher in the act of losing his faith; and whether the loss is permanent or only temporary, there are precedents in fiction for either turn of events. In this case he finds a better faith than the one he lost and rebuilds his spiritual life on a higher level. Anglo-catholics will resent the apparent implication that their position is one of unstable equilibrium between liberalism and Roman Catholicism, but the real implication is rather that any religion that is held by habit and repeated by rote had better be exchanged for a religion that is genuinely one's own, be it what it may. A very sincere piece of work done with professional skill.

GEORGE FOX: SEEKER AND FRIEND. *By Rufus M. Jones. Harper & Brothers,* $2.00.

The writing of the short biography is one of the most delicate and infrequently attained arts in the whole field of literature. Here we find that art almost perfectly exemplified in the first volume in a series of "Creative Lives" being prepared for Harpers under the general editorship of Dr. Harold E. B. Speight. Dr. Jones has written on George Fox before. More than that, he has lived with Fox—one is tempted to say that he has lived Fox—for decades. He knows the man as few of his contemporaries knew him, and as none of our contemporaries do. Thus, when he comes to write a short biography, he is not forced to resort to the tricks of distorted perspective and over-coloring that are so frequent in the present biographical bull market. Rather, he distills into these 200 pages the essence of the man and his meaning. For the reader who seeks to know the essential things about Fox, and to understand his abiding significance, this is the best brief study available.

RUTHERFORD B. HAYES: STATESMAN OF REUNION. *By H. J. Eckenrode. Dodd, Mead & Co.,* $5.00.

In all the current polishing up of old reputations and destruction of undeserved fames, it was high time that the biographers got around to Hayes. Hayes was beyond question one of the half-dozen great Presidents of the United States, yet he survives in the public memory, if at all, mainly as the possessor of a luxuriant crop of whiskers and a name that seems to go automatically with scroll-saw architecture and cast-iron statuary. Hayes owed his nomination to his insignificance. (Thus setting the style for the later series of Ohio nominees.) He was put into the white house by a piece of political chicanery. But once in the presidency, he brought to an end the scandals of the reconstruction period, he cleansed the government of the pervasive corruption which had established itself during the Grant administration, he reestablished the authority of the President over the congressional oligarchy, he put the war-inflated currency back on a sound money basis, he introduced the previously scorned element of good faith into the nation's dealings with the Indians, he defied and vetoed the attempt of California to exclude Chinese until after a mutual treaty with China had made such a policy accord with international fair dealing, and he brought sadly lacking standards of morality into public life. Of course, in doing all this he made his renomination for a second term impossible. But that seems never to have bothered Hayes. He was that rare phenomenon—a public man who always did what he thought was right simply because he thought it was right and without the least regard to personal consequences. Mr. Eckenrode's fine biography gains in interest from the fact that its author writes with a southern background.

THE TOP SERGEANT OF THE PIONEERS. *By William L. Duren. Emory University, Atlanta, Ga.*

A biography of Jesse Lee, and an invaluable study of the first years of the Methodist Episcopal church. Dr. Duren, who has already written an incisive life of Francis Asbury, here shows the unceasing conflict in the early days of Methodism between the ideals of episcopal dictatorship held by Asbury and the democratic order for which Lee stood. The story of the way in which Asbury intervened to prevent Lee's election to the episcopacy, and his later treatment at the hands of that unrelenting autocrat, is told without making Lee a martyr or Asbury a monster. For some reason, a considerable body of realistic and absorbing biography of early Methodist worthies has recently appeared. This biography of Lee, who planted Methodism in New England, is a notable addition to the books of this sort.

THE ROYAL INSCRIPTIONS OF SUMER AND AKKAD. *By George A. Barton. Library of Ancient Semitic Inscriptions, Vol. I. Yale University Press,* $6.50.

Slowly but surely the mysteries of the past are being put into easily available form for the layman. This volume to many will be just another excursion into new territory. To the preacher or Bible reader, it will picture the world of Abraham. Dr. Barton has collected the available inscriptions of the kings of Sumer and Akkad, and an

English translation enables one to have personal acquaintance. A transliteration permits the linguist to study the original text; on the opposite page will be found the English translation for the historian or general reader. This volume is another step in the progress that is being made in opening the ancient world to modern ken in such a way that many will come to realize that our civilization roots back far beyond the days of Greece and Rome.

PLAYS AND PAGEANTS FOR THE CHURCH SCHOOL. *Selected and edited by Marie W. Johnson. Beacon Press,* $2.00.

Here are fifteen plays and pageants by as many different authors. They have all been tried out in practical experience in church schools in various sections of the country. The compiler believes that they have all demonstrated in practice their value. A reading of them does not give one any great sense of beauty or of elevation. The best that can be said is that they are better than most of the plays and pageants now in print designed for the use of children in church schools. It is altogether likely that they will produce better than they read. Five of the fifteen are adapted for use in the church auditorium, the others for the parish house or church assembly room.

ARMOR OF LIGHT. *By Tracy D. Mygatt and Frances Witherspoon. Henry Holt & Co.,* $2.00.

The Christian community in Rome in the latter half of the first century furnishes the scene and the characters for this ingeniously conceived and reverently treated story of the faith and fortunes of the early Christians. It is a story of the persecutions, of the catacombs, of martyrdoms. There is little pretension to historical accuracy in external details, but a very successful attempt to portray that heroic martyr-mood which must have been the dominant characteristic of that faithful band, since so many of them actually did endure the sword and meet the wild beasts in the amphitheater who might have saved their lives by offering incense to Caesar. Within the framework of the main narrative are grouped a series of stories of still earlier days, making a sort of "Canterbury Tales" of the first generation of Christians.

S. PARKES CADMAN, *Pioneer Radio Minister. By Fred Hamlin. Harpers,* $1.50.

Radio considered, it may be true that "more persons have heard the sound of Cadman's voice than that of any other individual who has ever lived." The book is a brief and enthusiastic biography which, without really accounting for the extraordinary influence which Cadman has wielded, pictures his personality and records some of the manifestations of it in his ministry both in person and over the ether.

THE CHRISIAN CONTENT OF THE BIBLE. *By George Holley Gilbert. Macmillan,* $2.00.

It is not deemed either novel or radical to say that certain of the imprecatory psalms do not measure up to the standards of the ethics of Jesus. There are other passages in the Old Testament which obviously do not minister to edification at the present time. Certain anti-Christian persons have collected and published a volume containing all the indecent and bloodthirsty passages in the Bible, and are circulating it to prove that the Bible is a terrible book and, by deduction, that Christianity which professes to rest upon such a book must be a terrible religion. But how much of the Bible actually is Christian? Dr. Gilbert takes issue with the classic definition that "the Bible and the Bible alone is the religion of Protestants"—a statement, by the way, which was intended to emphasize the exclusion of other authorities rather than the inclusion of the whole Bible as the foundation of Protestant Christianity. He has gathered into one rather small volume, containing not more than five per cent of the bulk of the whole Bible, those passages which seem to him to reflect with some accuracy the spirit of Jesus and to constitute therefore a genuinely Christian Bible. Most of the historical parts are eliminated as irrelevant, rather than as inaccurate. The low-grade moral practices of the early Hebrew peoples, the ceremonial cults of the Jews, and the doctrinal developments which followed the departure of Jesus from the earthly scene, are alike treated as extraneous to a strictly Christian system. Many will think that he eliminates too much. But the project is immensely suggestive as bringing vividly to mind the fact that the Bible is not a level book but the record of many successive stages of religious attainment, and that the Christian's authority is the mind of Christ and not every verse that may be picked at random from the entire body of Old and New Testament literature.

## Briefer Still

*The Utopia of Unity, by Jay S. Stowell* (Revell, $1.25). The author believes that the unity of the church is neither practical nor desirable, and that denominationalism is, on the whole, a very good thing, though of course capable of improvement. He helps to define the problem of unity and to check over-optimism by exhibiting, as illustrated in his own person, one of the chief obstacles—namely, the type of individual who thinks of a united church as "the juggernaut of ecclesiastical solidarity."

*Christian Reunion in Ecumenical Light, by Francis J. Hall* (Macmillan, $1.40). A presentation of the problem of union from the Anglo-catholic point of view. The author's spirit is thoroughly fraternal toward all sorts of Christians, but since he considers the entire contents of the ancient creeds, the three orders of the ministry, the sacramental system and pretty much the whole Anglo-catholic program to be the direct deliverance of the Holy Spirit and therefore not open to compromise, the outlook is not promising. This also serves to define the problem by exhibiting another type of Christians who cannot easily be brought into any union except one upon the platform which they already occupy.

*In the Wind's Whistle. By Eleanor Jewett. Ralph Fletcher Seymour, Chicago,* $2.00. A volume of children's poems, not poems about children for grown-ups but poems for children. They are of no importance as poetry, but children will like them. This is not a guess; I tried it out. And many a parent may be inspired by it to make the cooperative production of verse a household industry, as it may well be much oftener than it is. Mr. Seymour's characteristic artistry as designer and printer has achieved a satisfactory result, and the total effect is pleasing.

*Preaching Week by Week, by A. Boyd Scott. Richard R. Smith,* $2.00. Admitting at the outset that no one can learn to preach by reading books about it, or by hearing lectures on the subject, the author nevertheless makes a very wise and helpful book of what were originally lectures on preaching delivered to the divinity students of the United Free Church of Scotland. It contains many helpful suggestions regarding ministry to various classes found in every congregation.

# NEWS *of the* CHRISTIAN WORLD

*A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE*

**Dr. Newton Resigns from St. Paul's Church, Overbrook, Pa.**

Dr. Joseph Fort Newton has resigned from the pastorate of St. Paul's Memorial church, Overbrook, Philadelphia, and has accepted a call to become co-rector with Rev. John H. Mockridge at St. James church, another outstanding church of the city. The significance of Dr. Newton's accession to the St. James staff is that it marks another step in the development of St. James as a "city church," a program on which its leaders embarked four years ago. An endowment fund for this development has already been raised. The program which St. James is working out attacks the problem faced by many city churches, the moving out of many influential members. It is hoped by the accession of Dr. Newton to its co-rectorate to broaden the reach of its ministry, so that the church will no longer function merely as a "parish" or "family" church. Dr. Newton will sail within a few days for England to preach the Colonial missionary sermon at City Temple, during the "May meetings," and will assume his new duties at St. James Nov. 1.

**Three Reported in Running for Presbyterian Moderatorship**

A United press dispatch from Philadelphia reports that the post of moderator of the general assembly of the Presbyterian Church in the U. S. A., which meets in Cincinnati May 29, is to be filled by one of three prominent church leaders: Rev. Samuel C. Craig, newly appointed editor of the Presbyterian; Rev. Henry B. Masters, general secretary of the Presbyterian board of ministerial relief, or Rev. Hugh T. Kerr, president of the Presbyterian board of Christian education.

**Dr. Cavert Resigns from Book Club Editorship**

Because of the increasingly heavy responsibilities in connection with his official duties in the Federal council, Dr. Samuel McCrea Cavert finds it necessary to resign the editorial secretaryship of the Religious Book club, which he has held for more than two years, since the organization of the club. His successor as editor, beginning his services May 1, is Rev. Henry S. Leiper, editorial secretary of the National Council of Congregational churches.

**Dr. Macfarland's Resignation Accepted By Federal Council**

After considering the report of the submittee appointed by the Federal council, with Bishop McConnell as chairman, to consider the resignation of Rev. C. S. Macfarland as general secretary of the council, the administrative committee, at its meeting on April 25, decided to request Dr. Macfarland to continue in his present position until Jan. 1, 1931, at which time his resignation will become effective, an adequate retiring allowance being provided to become available for Dr. Macfarland's use on that date. In view of Dr. Macfarland's ill health, a leave of absence of at least three months, beginning May 1, 1930, with full salary, has also been arranged for. Commenting upon the recommendations of the committee, Dr. L. A. Weigle, chairman of the committee, said: "When Dr. Macfarland presented his resignation last March, he explained that it had been in his mind for several months to ask for release from his executive responsibilities

## British Table Talk

*London, April* 15.

A WEEK ago last Saturday Charles W. Abel of Kwato was walking with his brother near Leatherhead in Surrey when he was knocked down by a motor-car. He was fatally injured but he did not die till last Tuesday. Abel was as well known in America as in Britain, and his many friends will grieve for the loss of so manly and brave a servant of God. I saw him several times since he returned home and found him the same unaffected and single-hearted man as in other days. He did not look much more than 50, though he would have been 68 had he lived till September. Forty years in Papua had not worn out his splendid physique; the old cricketer lived still in him, and to the end he loved the game at which he was skilled in his youth. Abel was very sure that the work of a mission among primitive people must have an industrial department, and therefore he formed the Kwato association. The L. M. S., his own society, is not in the least opposed to such industrial operations, but it has had to limit its part in them. Abel, still a missionary of the society, was set free to form the Kwato association, in which Americans joined with English friends to support his plans. He could not have looked forward to very many more years in Papua, but he would have chosen to end his days there. The service in memory of him was held in his old church at Wandsworth but his ashes are to be taken to Kwato, where his wife and his children will still remain.

**Abel of Kwato**

* * *

**Anticipations of Lambeth**

The air grows thick with hints and forecasts of Lambeth. The bishops when they assemble will not lack for advice. One of their own number, Dr. Neville Talbot, has published his contribution in "Before We Meet." He has unexpectedly stiffened in his churchmanship. The evangelicals in the Church of England have met in conference at Oxford. The Anglo-catholics are soon to meet. Every party is anxious to make clear its own standpoint. In the interesting book edited by Dr. "Dick" Sheppard, many Anglicans of different schools have set down with what subjects they believe the bishops should deal. There is a certain impatience expressed by many of the writers at the undue place which purely ecclesiastical questions occupy as a rule in such councils. One writer boldly advises that ecclesiastical matters should be reduced to a tenth of the whole. There is a general desire that the bishops shall not fritter away their time on mere synagogics. But one writer has quite rightly said that the nation is not waiting hungrily for generalizations upon national or economic matters on which presumably few of the bishops are likely to be experts. Above all, there is south India to be remembered. Discussions of problems of reunion in the abstract are one thing, but when certain Christians in a definite manner make proposals, which are meant to lead to action, Lambeth cannot treat them as though they were pious hopes or vague promises. Lambeth cannot legislate for south India, but it can and must say whether such proposals as those of the churches in south India are to be approved or not. Meanwhile there is a growing conviction that upon the doctrine of the episcopate there is a sharp and critical division between the liberal evangelicals and the Anglo-catholics within the Anglican communion.

* * *

**The Naval Conference At the End**

It would be misleading if I did not say explicitly that there is a widespread disappointment in this country at the results of the naval conference. We hoped for much more. The agreement between the three powers is an instalment for which we are told we ought to be grateful. We shall save in all 70 millions, so we are reminded by our advisers. It is even called a reason for satisfaction that the conference did not break up without any results, as its predecessor did. But these are poor consolations. Some conclusions of a negative kind have been established. This country is clearly suspicious of any attempt to enlarge its obligations to apply force to an offending nation. The interpretation of clause 16 in the League of Nations covenant has raised one of the most important discussions of these three months. But if this country claims the same liberty as it had before the league was formed it must discover some new way of dealing with occasions which might lead to war between nations. If clause 16 is to become a dead letter, it can only be because we have found a way whereby the occasions which that clause is intended to meet shall not arise. The Kellogg pact logically demanded bold, immediate and positive measures to complete it; the nations which signed it apparently did not take it as seriously as they should have done or they would never have left it unfinished. The people of this country are certainly in danger of a mood of weariness and disillusion. But these months have not been in vain if they have drawn America and Britain into a common mind upon certain vital matters of international policy, and if they with Japan have seen

(*Continued on next page*)

as general secretary at the close of his 20th year of service, at which time he would be approaching the age of 65. He explained that his decision had been hastened by the advice of his physician."

**Carroll's Church Statistics For 1929**

Dr. H. K. Carroll's statistics of the churches are published in the Christian Herald for April 26, under the heading, "Are the Churches Losing Ground?" Dr. Carroll concludes that the 300,000 increase of 1929 represents something like a return to normal conditions in the churches of the United States, and that, despite decreases in some instances, the result as a whole is encouraging. He also concludes that there has been no decrease in ministers nor in the number of younger ministers. He states that the church will have to look to the latter for the evangelistic appeal which it so much needs. Looking at the five Protestant groups with a membership of more than 1,000,000, the comparisons are: The Methodists in 1928 gained 45,144 and in 1929 showed a loss of 2,440; the Baptist group in 1928 showed a gain of 375,842, in 1929 a gain of 53,333; the Presbyterian group in 1928 showed a gain of 42,211 and in 1929 a gain of 58,785; the Disciples of Christ group in 1928 showed a gain of 173,093 and in 1929 a gain of 34,553. The only two Protestant churches, therefore, showing a net gain in 1929 over 1928 are the Presbyterians and the Lutherans. The Catholics, western, made a gain of 84,303.

**Second Religious Parley At Winter Park, Fla.**

At the second annual religious conference held at Rollins college, Winter Park, Fla., April 14, 15, the question for discussion was "How can we behave like human beings in this modern world?" The conference this year was held under the joint

## BRITISH TABLE TALK

(*Continued from preceding page*)

ways of cooperation in the reduction of their navies. But how much more might have been done!

* * *

**The Bishop and the Court of Chancery**

St. Aidan's in the diocese of Birmingham may yet have an important place in the history of the Church in England. Dr. Barnes, face to face with a number of Anglo-catholic priests in his diocese, has had to be content to tolerate "illegal" practices which he has definitely condemned. The only alternative was to begin legal actions, and this he would not do. He could only wait till there were vacancies in these parishes and then refuse to institute a new man unless he promised to obey the law. When St. Aidan's became vacant, the choice of a new priest fell into the hands of trustees, one of whom is the bishop of Truro, Dr. Frere, a learned leader among the Anglo-catholics. They nominated Mr. Simmonds, one of their own school. "Will you promise not to have public services before the reserved sacrament?" the bishop asked. The nominee said that he would not promise. Then the bishop replied, "I cannot institute you." Thereupon the trustees appealed to the court of chancery, which supported them. The bishop still persists that he cannot institute a priest who flatly disobeys the law of the church. Then the court of chancery might condemn him for contempt. Very well, the bishop answers, I am ready for the sake of the reformed religion to go to prison. . . . At the same time the attention of the country has been drawn by other facts to the unsatisfactory way in which livings can be bought and sold. The right of presentation to the church of St. John's in Hampstead has recently been sold, and the scandal of such things is admitted almost everywhere. Churchmen are beginning to ask why such matters as the kind of ministry to be provided in a church should be determined by private patrons or civil courts. Men as widely removed in their own churchmanship as Dr. Lacey and Dr. Carnegie Simpson would agree in condemning resort to civil courts. But what of the decision of parliament in the matter of the prayer book? It is all very muddled and unsatisfactory, and things cannot remain where they are.

EDWARD SHILLITO.


Dr. Joseph Fort Newton *says of*

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auspices of the college and the Federal council. Among the speakers were Everett R. Clinchy of the council; Goodwin Watson of Teachers college, Harry A. Overstreet of the College of the City of New York and Rev. J. D. Kuykendall of Cocoanut Grove, Fla.

### Oberlin Student Awarded Fellowship In International Law

Hollis W. Barber, who graduates from Oberlin college in June, has been awarded the fellowship in international law at American university, Washington, D. C., for the coming year. The fellowship car-

## Special Correspondence from Japan

*Tokyo, March 24.*

THE "religious event of the month" in Japan is the inauguration of the newly-organized Theological Seminary of Japan. This institution will be entirely controlled and managed by the Church of Christ in Japan, the largest Protestant denomination, an outgrowth of the missionary work of the Presbyterian and Reformed churches in the United States. Last October the theological department of Meiji Gakuin, the Presbyterian-Reformed college in Tokyo, and the Tokyo Shingakusha, a private institution, were both offered to the church, on condition that it assume full responsibility for their future maintenance. The church accepted the offers, and, having united the two institutions will, from April of this year, take full responsibility for the training of its own ministers.

### Theological Seminary Begins Work

* * *

### Aid from America

In an effort to aid the church in its new departure, the two mission boards concerned have offered to the new seminary an annually decreasing monetary gift, and the use of certain property for a term of years. No missionaries are on the board of trustees of the institution, but two have been asked to serve as lecturers on the faculty. Although the church will have final authority over the newly organized seminary, its actual management will be in the hands of a board of trustees. The theological department of Meiji Gakuin, which merges its existence in the new institution, was the outgrowth of a class in divinity founded in 1874, when there was but one Protestant church in Japan. During this period of 56 years, it has graduated over 320 students, many of whom have held prominent positions in the religious and thought life of Japan.

* * *

### Tokyo Celebrates Reconstruction

The city of Tokyo is in the midst of a grand celebration of the completion of "reconstruction," the celebration reaching its climax on March 24, when the emperor made a royal progress to inspect his capital, which like the phoenix has risen from ashes in seven years. The chief thing an American would notice in the rebuilt city is the large number of wide, excellently paved streets that have been laid out everywhere. The city is now traversed by 52 trunk lines of streets of a width of from 110 to 145 feet, and 122 sub-trunk lines of about 50 feet in width. To build these was no small task when one considers that in ancient Yeddo the streets were purposely built narrow, crooked, and short, in order to control street fighting!

### How Tokyo Was Rebuilt

Immediately following the 1923 disaster, the 8,300 acres of devastated Tokyo were rebuilt with temporary houses; then after the plans for reconstructing the city were completed, each house was removed to another location while the district was being laid out with gas, water, and sewers, and straight streets put through. Then new sites were assigned to every householder in the rebuilt district, and permanent buildings erected. Over 203,000 houses were moved in this way. Parks have been laid out, and fine concrete buildings up to eight stories in height have appeared as if by magic everywhere. Tokyo is today, indeed, a modern city in a modern world. Some of the architecture, to be sure, leaves much to be desired, for many of the buildings are of a bizarre "modernistic" type, which makes some streets look like an old-fashioned American street fair.

* * *

### New Moral Problems

As Tokyo has become modernized, the morals of the people also have been modernized. Tens of thousands of cafes have sprung up, and a new class of dissolute youths and immoral women (the cafe waitresses) are presenting a new problem of moral control. In such a situation the ethics of ancient Japan are insufficient, and Christianity only possesses spiritual power to cope with it. However, thinking Japanese continually call our attention to the fact that demoralizing influences are coming to this country from America which make these problems more difficult of solution. The motion picture has never been a wholesome influence in Japan, and much of the distrust of the Japanese for America can be traced to the false ideas of American life portrayed on the screen.

* * *

### Talkies Lower America's Prestige in Orient

But since the advent of the "talkie," and the type of jazz, cabaret, night life entertainment which it is popularizing, a distinctly demoralizing influence has been felt in Japan. The young people of this country are mad over sound pictures. They attend them at first in the hope of learning more English. They learn little English, but a great deal about immorality, drinking, the underworld, and sex. Can we wonder that there is in Japan today a definite attitude of coldness toward America and things American on the part of its moral leaders? A nation which sends out missionaries on one hand and entertainments which demoralize youth on the other, has no right to be considered anything but a hypocrite by the self-respecting nations of the orient!

WILLIS C. LAMOTT.

ries with it a cash award of $1,500. Mr. Barber is the son of Rev. G. F. Barber, district superintendent of Lima district, Ohio Methodist conference.

**Dr. A. S. Woodburne Goes to Crozer Seminary**

Crozer seminary has secured Prof. A. S. Woodburne, of Madras Christian college,

## Special Correspondence from Chicago

*Chicago, April 26.*

**Easter**

UNSHAKEN belief in the physical resurrection of Jesus can hardly be said to characterize Christendom, at least in its liberal Protestant expressions, today. And yet, attendance upon Easter church services shows no signs of diminishing. Chicago churches were crowded to capacity. Large numbers of new members were received into fellowship. Dr. Johnston Myers, pastor of Immanuel Baptist church, famous for its philanthropies and particularly for its service in feeding and seeking work for the unemployed, announced that the gallery of the church would be reserved for men out of work. "I expect that there will be some complaint," Dr. Myers is reported as saying, "but that cannot be helped. Of all people of our city, the unemployed should not be denied the comfort and inspiration of the Easter story. Christian people on Easter, above all days, should share their joy, not only in festival services, but also in other practical ways." The opinion that educated people are not interested in religion received a jolt when the chapel council of the University of Chicago announced a symposium on immortality for Easter Sunday evening in Ida Noyes theater. Profs. A. H. Compton, A. J. Carlson, T. V. Smith and Dean Shailer Mathews were the speakers. Ida Noyes theater seats only about 300 people, but there were 1,600 applications for tickets of admission, and many others who wished to attend never applied when they learned that the supply of tickets was exhausted. Compare that with the fact that about 26 people were present at a debate on prohibition recently conducted by the Liberal club at the same institution.

* * *

**Who's Who in Gangland**

There is nothing mysterious about the names, residences, places and kinds of business of the gunmen and gangsters who control Chicago's crime, booze, gambling and vice syndicates. For the third time in three months these gentlemen have been publicly named, their addresses given, and something of their crime record published. Twice the Chicago Daily News provided the list; now the Chicago crime commission has done the same service. Frank J. Loesch, president of the commission and member of President Hoover's law enforcement commission, in publishing the list, made public demand of the police that unremitting warfare be carried on against the gangsters. The astonishing thing is that while everybody apparently knows where these criminals are to be found, the police either cannot find them or can find nothing on them! It is now reported in the papers that Alphonse Capone, returned from a year's recuperation in a Philadelphia sanitarium, is seeking new worlds to conquer.

**Glenn Frank at the Orient Society**

President Glenn Frank of Wisconsin university was the principal speaker at the inauguration dinner of the New Orient Society of Chicago, April 19. The conflicting philosophies of life which constitute the real basis of present tensions between east and west were appraised by President Frank and the verdict given that the brooding easterner and the bustling westerner were only half men, and that, if each could supplement the other, together they might master the secret of complete, creative living. Referring to the existing tension, he said, "I hope that such a creative tension never disappears. I hope India never trades her faith for a Ford, and that the west never trades dynamos for futile day dreaming."

* * *

**And So Forth**

Dr. Harold C. Phillips, of Cleveland, Ohio, will be the speaker at the union ministers' meeting, April 28. . . . The Alden-Tuthill lectures of the Chicago theological seminary are to be given this year, April 30-May 1, by Dr. Alden Hyde Clark, secretary of the American Board of Commissioners of Foreign Missions. The timely topic will be "Missions in India Today." . . . "Russia versus Religion —Right? Wrong?" is the arresting topic announced for a Chicago forum program to be given in Orchestra hall, May 5.

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Madras, India, to succeed Prof. Spenser B. Meeser, who retires June 3 after 21 years as head of the department of systematic theology.

**Dr. C. E. Wildman to Teach at Boston University**

Dr. Clyde E. Wildman, of Syracuse university, has been appointed as professor

# Putting Religion Into Religious Education

*Cleveland, O., April 26.*

SOME 300 educators of various sorts came to Cleveland to spend three days discussing "Social Changes" in the 27th annual convention of the Religious Education association, April 23-25. The local attendance swelled the group to a thousand exceedingly serious-minded people.

Compared with the convention of the R. E. A. held in Cleveland seven years ago, the discussion was less highbrow in its vocabulary, but just as intelligent, and far from practical in its applications. The interest of our religious educators seems to have swung from theoretical psychology to the development of real religion. Instead of sticking to its text, much time was spent discussing the "God consciousness" and how it may be awakened. Once or twice it almost dawned on the convention. The professional religious educators closed all of their conferences with prayer, and asked that the theme of next year's gathering be "Worship."

*God the Greatest Tradition*

On the opening evening Rabbi Silver told the convention that criticism of itself cannot create, and that our need is for positive thinking. Later Theodore G. Soares argued that we must not deprive our youth of their greatest tradition from the past, which is God. William C. Bower suggested that we should modernize our religion in the same way that they improve aeroplanes—not by wrecking the machine and starting all over again, but by replacing a part at a time as something better is devised. J. W. F. Davies quoted a definition of religious education as "good education plus" and then explained that the "plus" should be the consciousness of God which it is the business of the church to invoke. Apparently our religious educators have graduated from ethics to religion.

But the convention was never allowed to forget for long the world about it. H. Paul Douglas analyzed the city as a place where multitudes of people have been divorced from their social setting, and suggested that the task of the church was to provide a place where congenial souls could form themselves into much needed social groupings. Frank J. Bruno argued that the family would persist so long as human beings craved personal attention, telling how orphans preferred to be kicked and cuffed by incompetent but interested foster parents rather than to enjoy every comfort in an impersonal institution. Harry Stack Sullivan, a psychiatrist, predicted that the conflicts of life are due to increase rather than decrease as our social organization becomes more complex.

When Carleton Washburne, superintendent of schools in Winnetka, Ill., finished his address, one of his listeners testified from the floor after the fashion of a revival meeting. He had defined character as "the ability to sacrifice the temporarily satisfying for the permanently satisfying, and the realization that in the world's good is one's own, while in one's own good is the world's," and had then explained how the children of Winnetka are trained by the public schools to work both socially and individually for distant goals and to develop through their geography, history and literature a sense of world-mindedness.

*A Socially Minded Employer*

The surprise of the convention was Patrick Henry Callahan, president and manager of the Louisville Paint and Varnish company, a Roman Catholic, a dry, and a marvel of social mindedness. "To pay dividends to stockholders or salaries to officers and not pay a living wage to the workers in any business is a perversion of the fundamental ethic of business enterprise, as it turns man into serving business instead of making business serve man, which is the only reason for business." Mr. Callahan also believes in continuous employment. "There is no more justification for the continued existence of a business that cannot carry its normal working force in times of depression than for one which cannot pay a living wage. All ethical and religious standards worthy the name must condemn the practice of dismissing workers in order to cut down costs and expenses, while dividends to stockholders and salaries to officers are undisturbed. Slavery will never be quite abolished until the faithful worker is given some share in the management of the business, which in human principle is as much his as it is that of the man who puts only money into it."

Much wisdom was also developed in the section meetings. In discussing the method and message of the ministry the preachers decided that the only message worth having comes out of life, and that either a man should do much living before he enters the seminary, or else he should refrain from preaching after he graduates until he has achieved a genuine acquaintance with life.

*Religious Education as a Profession*

The question was raised as to whether young people should be encouraged to enter the field of religious education as a life work. The answer suggested by Dr. Coe was that only the stronger churches composed of unusually able people can afford a director of religious education, and that in such churches only young people of unusual ability can make a success—therefore, those of merely ordinary talent should not be encouraged to enter the calling.

Under the leadership of J. M. Artman, the R. E. A. has achieved a membership of 4,100 and gives every evidence of prosperity. As Dr. Artman sees it, the function of the organization is to enlist brains in the task of studying the programs and functions of our various social institutions in such a way as to discover for them the inevitable next step.

JOHN R. SCOTFORD.

of Old Testament history at Boston university school of theology. Dr. Wildman is described by Pres. Marsh, of Boston university, as "a truly great scholar and great teacher."

**New Methodist Bishop For Japan**

Rev. Motozo Akazawa, head of the bureau of evangelism and home missions of the Japan Methodist church since 1928,

## Special Correspondence from Pittsburgh

*Pittsburgh, Pa., April 25.*

WE HAVE a cathedral of learning, 40 stories high, which is in process of being covered with stone, and now we are to have "the finest Protestant church in North America." That is a large order, considering the Fosdick-Rockefeller church in New York, but who is better able to build a great church than the Mellons of Pittsburgh? And is it not quite significant that these shrewd business men are willing and glad to spend their money in the erection of a Christian church? The newspapers, during the past week, have confirmed the rumors which have been flying thick and fast recently, about this project. If we are correctly informed, the money will be given by Mr. W. L. Mellon, banker, and Mr. Andrew Mellon, secretary of the treasury. Three millions is the lowest estimate which has been advanced and much more than that may be involved in the end. The East Liberty Presbyterian church, which is to enjoy this new prosperity, now occupies the very heart of East Liberty. The present building is in the center of an entire block, at the corner of Penn and Highland avenues. Already two skyscrapers look down upon this square. Dr. Stewart Nye Hutchison is the pastor. He is my neighbor and a splendid fellow in every way. The Mellons have been members of this church for generations. The proposed plans are by Cram, the famous apostle of gothic. The building is to be modern one hundred years from now, so it is stated. All kinds of social and community features are to be provided. The entire block will be covered, but the glorious gothic cathedral will dominate. It is easy to picture this church totally surrounded by skyscrapers with set-back lines, 25 years from now. East Liberty now has many superb churches: Calvary Episcopal, also by Cram, Sacred Heart, Third Presbyterian (the Thaw church), Emory Methodist, the Sixth United Presbyterian, as well as many other noble structures dedicated to worship. When this new church is finished it will be worth traveling many miles to see. The East Liberty church now has about 1500 members and is one of the stronger churches of the Presbyterian denomination.

**The Mellon Cathedral**

* * *

**Easter Renews Church Vigor**

For several years the First Baptist church, Dr. Carl Wallace Petty, pastor, the Christ Methodist church, Dr. Albert Day, pastor, and the East End Christian church, Dr. John Ray Ewers, pastor, have united in Holy week services. This year the entire week, beginning with Palm Sunday evening, was given over to these united services. On Good Friday night, each year, a union communion service is held, consisting entirely of sacred music and the celebration of the communion. Always the churches are packed and this year was no exception. We have inquired widely concerning the attendance at Easter services in this city and the reports are highly encouraging. The weather was perfect. Throngs filled the churches. In some rare cases people could not get into the churches. Not only did the people attend, but many united with the churches. In our own church we received 80 new members as a result of pre-Easter activities. Moreover, Lent was carefully observed. One wonders whether religion is not becoming formalized. Set times and places seem to have larger place than a few years ago. There is a danger, here, which the careful thinker cannot escape. The reaction in Russia is undoubtedly due to the rigidity of the orthodox church and to the worldly power which it assumed. However, the great successes of the Lenten season counteract the despondency in which so many pastors were sunk during the winter season. Most of the churches look forward, hopefully, to Pentecost.

* * *

**Dean Kammerer Leaving**

There is genuine regret, especially among the more progressive ministers, in the news that Dean Percy Kammerer is leaving June 15. He has made a large place for himself in this city. A few years ago he came, quietly, from Boston, to become the rector of Trinity church, a great downtown institution. Immediately he broad-

(*Continued on next page*)

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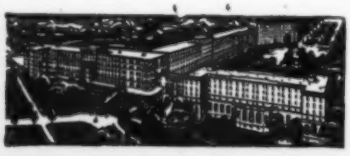

has been elected bishop of the church to succeed the late Bishop Kogoro Uzaki. Previous to becoming head of the bureau, Bishop Akazawa was president of the Lambeth training school of the Methodist church, south, in Japan. He was educated in Japan and the United States.

### American Version of the Bible to Be Revised

The International council of religious education has purchased from Thomas Nelson & Sons all rights to the American Standard version of the revised Bible. The council is to bring out a new revision of the American version, and has chosen the American Standard Bible committee to do the work. The complete personnel of the committee is as follows: Luther A. Weigle, Frederick C. Eiselen, John R. Sampey, William P. Armstrong, H. J. Cadbury, Edgar J. Goodspeed, A. R. Gordon, James Moffatt, J. A. Montgomery, A. T. Robertson, James H. Ropes, Andrew Sledd and C. C. Torrey. The chairman of the council, Robert M. Hopkins, the chairman of the educational commission, Harold McAfee Robinson, and the general secretary of the council, Hugh S. Magill, are members ex officio of this committee.

### Easter in Kansas City, Mo.

The Kansas City Star reports that 10,000 persons attended an impressive Easter morning service in Convention hall, and addressed by Dr. Burris Jenkins, of Linwood Community church, his theme being "The Logic of Immortality." At 7 o'clock in the morning another assembly of 2,000 young people stood bareheaded on the mall of the Liberty memorial to take part in another service conducted by Rev. James P. DeWolfe, rector of St. Andrews Episcopal church, Kansas City.

### Principal Selbie Speaks on Religion at Harvard

The William Belden Noble lectures at Harvard were given, April 21-May 1, at Phillips Brooks house, Harvard university, by Principal W. B. Selbie, of Mansfield college, Oxford. His general theme was "Religion and Life." Principal Selbie is a distinguished leader in English nonconformity.

### Allegheny College Head Resigns

Dr. James A. Beebe has been compelled to resign the presidency of Allegheny college, because of ill health. Dr. Beebe, who is 51 years old, became head of Allegheny in 1926 following six years of service as dean of Boston university school of theology.

## PITTSBURGH CORRESPONDENCE

(*Continued from preceding page*)

ened its policy and began union preaching services at which several of us were regularly invited to preach at noon-time. Then he turned the church into a cathedral and was himself named as the first dean. For five years, in Boston, he worked with Dr. Worcester in the Emmanuel movement. He is equipped in the field of psychology and psychiatry as no other minister in our city. Coming here he began a social and modern emphasis, greatly needed. He has built up the attendance and income of this old church in a quite remarkable degree. In his resignation Dean Kammerer made it very plain that he thought that he could accomplish more by individual contacts than by being a parish preacher. He goes to become provost of Avon Farms boys' school at Avon, Conn. This is a new school, the gift largely, if not entirely, of a Mrs. Theodate Pope Riddle. She is, herself, the architect of the twenty buildings already built. The school is one of the finest in our country and will educate boys from 12 to 20 years of age. A golf course, stables, various shops and all equipment needed will be abundantly provided. A large number of boys can be received. To work out the educational standards and methods for this great group of boys will challenge any man. Dr. Kammerer will bring a rich experience and a trained mind to bear upon these problems. It will be his function, largely, to stamp the new institution with the highest educational ideals. While we shall miss him sorely from our company of forward-looking ministers in this old city, we shall wish him well in this marvelous new field.

* * *

### Dr. McKibben Leaving

We learn that Dr. Frank McKibben, of the department of religious education at the University of Pittsburgh, is leaving at the end of the year, going to Northwestern. No man who has ever been in Pittsburgh has done as much for the cause of modern religious education. He has made a most valuable contribution in this field and his going will be a distinct loss. We most earnestly hope that someone of the same type will take his place in this needy field.

JOHN RAY EWERS.

## BOOKS RECEIVED

King Mob, by Frank K. Notch. Harcourt, Brace, $2.00.
The Shop Window Murders, by Vernon Loder. Morrow, $2.00.
Flag in the Wind, by Alfred Stanford. Morrow, $2.50.
Puritan Principles and American Ideals, by Henry Hallam Saunderson. Pilgrim Press, $2.00.
The Chorus of Life, by Murdoch Mackinnon. Cokesbury.
Behaviorism, a Battle Line, edited by William Peter King. Cokesbury, $2.25.
The Newspaper and Responsibility, by Paul F. Douglass. Caxton Press, Cincinnati.
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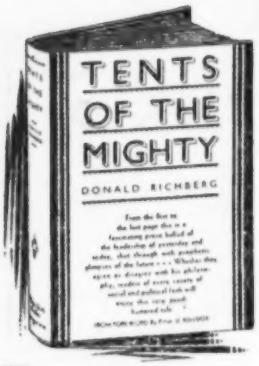


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